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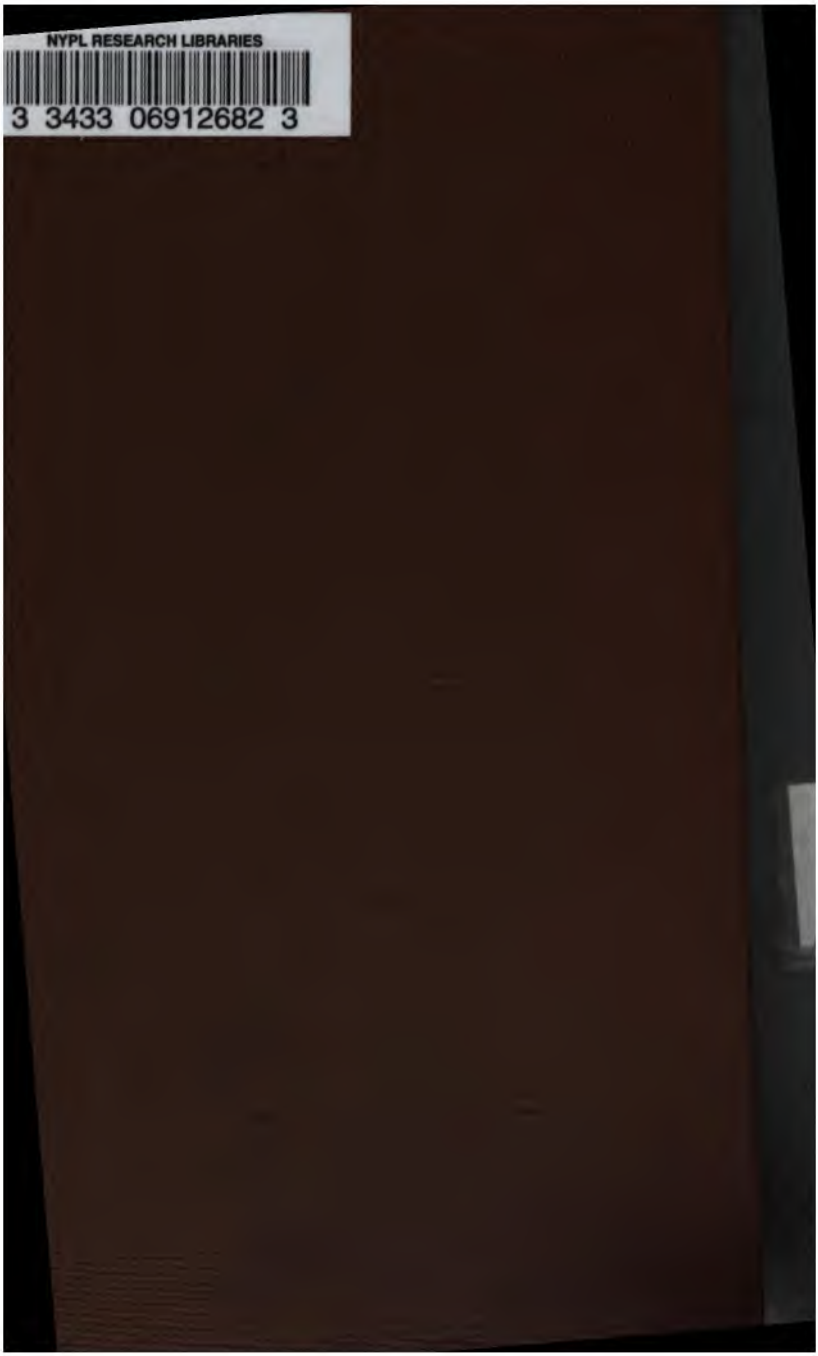
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TRACTS.

XI.

TRACTS.

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VOL. XI.

CONTAINING,

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THE

SCRIPTURE-ACCOUNT

OF THE

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AND

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OF

JESUS CHRIST.

BY HOPTON HAYNES, ESQ.
ASSAY-MASTER OF THE MINT.

THE THIRD EDITION.

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BY A CANDID ENQUIRER AFTER TRUTH.

FIRST PRINTED IN MDCCL.

PREFACE

TO THE

READER.

THE author of the following ſheets was a gentleman of great worth, and conſiderable learning; a pious and good man, who was deſirous of worſhipping GOD and forming his religious notions according to the inſtructions of divine wiſdom. Accordingly, he ſpent a number of years "in examining "the ſacred writings of the Old and New "Teſtament, with the utmoſt deſire, and "moſt ardent prayer, that he might be "rightly informed in the trueſt ſenſe of the

" holy authors of thoſe divine books." He was zealouſly attached to truth, and the honour of GOD, and theſe he endeavoured to promote, to the very utmoſt of his power. He was fully perſuaded in his own mind of the truth of his ſentiments concerning GOD and JESUS CHRIST. He founded them upon the ſacred ſcriptures, for which he had the higheſt veneration: he conſidered the ſacred authors of the Bible with great attention, and a ſincere endeavour to underſtand their true meaning; and according to the reſult of his moſt diligent and candid examination, he believed. He looked upon ſcripture to be the beſt and moſt infallible expoſitor of ſcripture; and therefore paid but little regard to any human ſcheme or explanation: and he thought himſelf thoroughly juſtified to his own conſcience in taking his notions of GOD from *the word of* GOD alone. Theſe are his words: " I think, I write, I ſpeak, upon " this important article, *viz.* that *the* GOD " *and* FATHER *of* JESUS CHRIST is the *only* " *true* GOD, with a clear underſtanding and a clear

" a clear conſcience. I have no doubts, no
" ſcruples: no fear of offending GOD, or
" diſpleaſing Chriſt: no ſecret miſgivings
" that I am or may be miſtaken: but a full
" and entire perſuaſion, that this foundation
" is moſt certain and infallible. I doubted
" early of the vulgar ſcheme; to ſolve my
" doubts, I read the holy ſcriptures, and
" them alone, for many years, with the
" greateſt attention and caution; with all
" earneſt deſire of finding the truth; without
" any bias, prejudice, or prepoſſeſſion. I
" had been bred up in great reverence for
" the ancient fathers, and the venerable
" names of *Luther*, *Melanchthon*, *Calvin*, *Cran-*
" *mer*, &c. I preſerve ſtill a great but cau-
" tious veneration for theſe excellent perſons:
" their memories will always be ſacred with
" me, for thoſe glorious attempts they made
" to reſcue the *Chriſtian* religion from *Romiſh*
" error, idolatry, and ſuperſtition. But they
" can no longer impoſe upon me with their
" authority, though they may affect me with
" their reaſonings. I will now be no *Cran-*

" *merian, Lutheran,* or *Calviniſt.* Chriſt is " my maſter, and the holy ſcriptures my rule " and only ſtandard of divine truth. Fa- " thers and councils, ſynods and convoca- " tions, ancients and moderns, both learned " and holy men, are my fellow-ſervants: " I embrace them as helps, but I will not " follow them as infallible guides: I know " none ſuch but the holy ſcriptures, &c."

The ſheets now offered to the public were in the preſs before the author died; and his manuſcripts were delivered to the editor with his own hand. Had he lived, he deſigned to have made the work much more extenſive, and to have conſidered the various parts of the chriſtian religion, in the ſame manner as he has conſidered *the attributes,* &c. of GOD.

That part of his deſign which is perfected, I, in compliance with his earneſt requeſt, preſent to the public, deſiring that the book may be read with candor and attention, and (as the author expreſſed himſelf a few days before he died) " moſt ardently wiſh, that it " may have the ſame good effect upon the well-

" well-diſpoſed minds of the preſent learned " and inquiſitive age, as it had upon him- " ſelf." I have nothing more to add, but that I have honeſtly publiſhed the work, juſt as the author left it, without making the leaſt alteration, even in favour of my own ſentiments.

THE

PREFACE

TO THE

SECOND EDITION.

The deſign of the book. A ſample of its manner. The author's name. Connected with Sir Iſaac Newton. The religious opinions of that great man. The former edition very little known.

THE reader is here preſented with a book of extraordinary merit. Its ſubject is important, if any can be ſo called; eſpecially in the preſent ſtate of things, in the chriſtian world, and in our own country. The deſign of it is to ſhew, from the ſacred writings, that there is but one GOD, one ſingle perſon, who is the GOD, and parent of the univerſe,

univerſe, to be acknowledged and adored by all; and at the ſame time alſo to vindicate his moral character and perfect benevolence; that he is of himſelf kindly diſpoſed and propitious to his offending creatures, and requireth no interference of any other being, nothing but their own repentance and amendment, to reſtore them to his favour.

The proof of theſe points, but chiefly of the former, is attempted, not merely from the illuſtration of thoſe particular paſſages of ſcripture, which are apprehended to have been commonly miſunderſtood and miſapplied in both theſe reſpects; but from the conſideration of all the paſſages of any moment where the Divine Being is mentioned, and of all the qualities and titles aſcribed to him; together with a diſcuſſion, where needed, of all the language that is uſed, and even of every word of conſequence employed, on theſe ſubjects.

And under the different heads treated of, (which, barely to read over in the *Table of Contents*, cannot but excite ſomething more than curioſity,) the concluſions are ſtrictly

drawn from the premiſes, with the preciſion and accuracy of a geometrician, and with a plainneſs and clearneſs level to the moſt ordinary capacity, and ſuch as will ſatisfy the higheſt.

And although the book, upon the face of it, carries the appearance of deep learning, from the explanation of ſome Greek terms in the New Teſtament, which may at firſt ſight affright thoſe from the reading of it, who are unacquainted with the dead languages; yet there is in reality hardly any part, which may not be uſeful to and readily underſtood by the attentive Engliſh reader.

The like method is obſerved, in the ſecond diviſion of the work; in what relates to the character and offices of Jeſus Chriſt. And the ſeveral different propoſitions, concerning this appointed ſaviour, and lord, and maſter of chriſtians, are ſupported by circumſtances of internal evidence, which are eaſily comprehended, and afford the moſt ſolid and convincing proof of all others.

In ſhort, here are the materials, collected with great labour, and ſkilfully arranged and

put

put together, from which a true judgment is to be formed of theſe matters, which are of great concernment to every one.

I ſhall offer one ſample of the manner of the writer, not ſtudiouſly ſelected, but ſuch as preſents itſelf in turning over the leaves. It conſiſts of a ſeries of concluſions which he draws from this poſition, *viz.*

" GOD *the Father*, and *the* GOD *of our* " *Lord Jeſus Chriſt*, and *the* GOD *and Father* " *of our Lord Jeſus Chriſt*, are the frequent " ſtile and characters of the *one* true GOD in " the New Teſtament."

After a copious enumeration of texts in confirmation of the poſition, theſe following inferences are made; pag. 40. 41.

" N. B. 1. It is very remarkable, and " deſerves a higher and ſtricter attention, than " hath been given by theſe laſt degenerate " ages, that St. Paul, St. James, St. Peter, " St. John, and St. Jude, have, in the fore- " going paſſages, carefully obſerved an uni- " form ſtile, in ſpeaking of and worſhipping " GOD. GOD the FATHER is the current " and frequent form made uſe of by theſe

" five ſacred writers, and particularly in the
" ſalutations addreſſed to the chriſtian con-
" verts of the apoſtolic age.

" 2. It is evident, that the apoſtles who
" wrote, and they who were written to,
" were very well acquainted with this form
" of words, *the* GOD *and Father*, &c. as
" being the familiar and ordinary terms they
" uſed in ſpeaking and writing in the apoſtolic
" age.

" 3. And it is moſt certain, that theſe
" forms of ſpeaking, GOD *the Son*, and GOD
" *the Holy Ghoſt*, are never uſed by the four
" evangeliſts, or the other ſacred writers, in
" any one place or paſſage throughout the
" New Teſtament. And yet theſe unſcrip-
" tural, theſe antiſcriptural forms are very
" familiar, and in common uſe, in the wri-
" tings and worſhip of the Athanaſian here-
" tics, and apoſtate tritheiſts of theſe moſt
" corrupting and corrupted later ages.

" 4. It is alſo moſt obſervable, that al-
" though in the great apoſtacy of the chriſ-
" tian churches from ſome of the doctrines
" of Jeſus Chriſt and his apoſtles, many, and

warm

" warm diſputes have ariſen, and ſtill con-
" tinue in moſt parts of Chriſtendom, about
" the *nature, perſon,* &c. of the *Son* and
" *Holy Ghoſt:* yet it hath never been queſ-
" tioned, but in all times, and among all
" parties of chriſtians, it hath been conſtantly
" held and maintained, that the FATHER *is*
" GOD. This *great truth* hath ever ſtood
" firm, and unqueſtioned, among all the
" *trinitarian* and *tritheiſtic ſophiſters.* And
" if the Father be GOD, he muſt be all-
" ſufficient, and poſſeſſed of all perfections:
" YET the moſt perfect and all-ſufficient
" Father is not GOD enough in their creeds;
" but they want and acknowledge two more,
" to complete their antiſcriptural, tritheiſtic
" doxology: *Now to* GOD *the Father,* GOD
" *the Son, and* GOD *the Holy Ghoſt,* &c.

" 5. By theſe words, *God* the FATHER,
" being always uſed by the *ſacred writers,* in
" *appoſition,* (as the grammarians ſpeak,) it
" is evident, and moſt certain, that accord-
" ing to the cuſtom of all known languages,
" the word *father* is a term applied to the
" word GOD, to denote and define expreſsly

" who was their God. And they having
" never once uſed theſe words, GOD *the Son*,
" and GOD *the Holy Ghoſt*, in *appoſition*, cer-
" tainly demonſtrates, that they had not
" from Chriſt and his apoſtles any authority
" to uſe in their writings ſuch ſtile or lan-
" guage to their diſciples or readers. And
" all judicious perſons will ſoon acknow-
" ledge, that no ſuch words as GOD *the*
" *Son* were ever uſed *of* or *to* Chriſt dur-
" ing his whole public miniſtry in Judea,
" or by any of his apoſtles, diſciples, or
" followers, &c."

THE AUTHOR judged it not fitting to put his name to his work. To have come forth openly, on ſuch topics, in oppoſition to the religious prejudice of many ages, might have cauſed much perſonal altercation, and hindered the calm diſcuſſion of them. And perhaps from the like motive, joined to a moſt ſingular and amiable modeſty, the eminent Dr. Lardner, ten years after, publiſhed anonymouſly his famous letter on the Logos, &c. in ſupport of the ſame doctrines of the Divine Unity and proper humanity of Chriſt, after having

having ſuffered it to remain twenty-nine years in his cabinet.

There can be no occaſion however for reſerve now, at the diſtance of forty years. Rather, as it can derive no diſcredit, but the contrary, on the memory of the author; it ſhould be told, that he was a perſon well known in his time, as the friend of civil and religious liberty; and that he was not a clergyman, whoſe profeſſion neceſſarily called him to the ſtudy of the ſcriptures, but was a layman who voluntarily devoted himſelf to laborious reſearches into the reality, nature, and object of divine revelation, and thought it his duty to communicate the reſult of his inquiries to his countrymen: his name, *Hopton Haynes, Eſq.* of Queen's-ſquare in the city of Weſtminſter, at the time of his death.

Concerning his parentage, and the place of his birth, and education, I have not been able to procure any information to be depended upon.

From the worthy deſcendant of a reſpectable family of great and deſerved literary fame,

ſame, with which Mr. Haynes lived in friendly connection, I have been favoured with the inſcription on the ring, which was given away at his funeral, together with that of his lady, which I have inſerted in the margin *; and from this it appears, that our author was born in the year 1672.

Mr. Baron †, hereafter to be quoted, who was perſonally acquainted with Mr. Haynes, relates, that 'he ſerved many years in the 'Mint-office, under Sir Iſaac Newton.' But a more exact account of his employment in that office, which may lead to ſome farther particulars concerning him, is to be learned from the following facts obligingly furniſhed by the King's preſent Aſſay-maſter, S. Alchorne, Eſq. which I obtained from that gentleman by means of a friend, and ſhall give in his own words.

* Hopton Haynes, æt. 77, Nov. 18, 1749, Mrs. Mary Haynes, æt. 65. Sept. 22. 1750.

† The Rev. Richard Baron, a perſon of great probity and public ſpirit, known by many valuable and ſeaſonable publications.

'It

'It is evident from the books in his Ma-
'jeſty's Mint, that Hopton Haynes, Eſq.
'was engaged in that office for more than
'fifty years; though very few particulars are
'recorded of him. His patents of appoint-
'ment do not appear; but in an official cer-
'tificate reſpecting the importation of gold
'from Boſton, at the beginning of the year
'1706, the weight is certified under his
'hand, ſtiling himſelf *weigher and teller of*
'*the Mint.* From that time no mention is
'made of this gentleman, till April 1737,
'when in a memorial to the Treaſury he
'ſtates his having been employed above forty
'years in the Mint, and for fourteen of
'them as *His Majeſty's Aſſay-maſter*, which
'buſineſs requiring much labour and at-
'tendance, he deſires to appoint a Deputy,
'as an Aſſiſtant; and his requeſt was granted.
'Twelve years afterwards, the honourable
'Mr. Chetwynd, (afterwards Lord Viſcount
'Chetwynd) then Maſter of the Mint,
'applied to the Lords Commiſſioners of
'the Treaſury, repreſenting, that Hopton
'Haynes, Eſq. the King's Aſſay-maſter, was,

'through

'through age and other infirmities, rendered 'incapable of attending the duties of his of- 'fice, and deſiring leave therefore to reſign 'the employment; but recommending that 'his ſalary ſhould nevertheleſs be continued, 'in conſideration of his long and faithful 'ſervices;—this was accordingly granted to 'him for life, under his late Majeſty's ſpecial 'warrant, dated the 8th of February 1748. 'Mr. Haynes however enjoyed the bounty 'of his Royal Maſter but a ſhort time, for 'on the 20th of April 1749 *, it appears, 'that his will, having been proved in the 'Prerogative Court of Canterbury, was pro- 'duced and regiſtered in the Mint-office.

As it appears hence, that in the year 1737 Mr. Haynes had been upwards of forty years in the Mint-office, ſuppoſing it only to have been forty-one, it will make his firſt entrance to have been at the age of 24, in 1696, the year when Sir Iſaac (then Mr.) Newton, became

* This, it is preſumed, was a miſtake in the entry at the Mint-office, inſtead of 1750.

* Warden. In three years Sir Iſaac was made Maſter of the Mint, in which place he continued to the time of his death in 1727; and Mr. Haynes continuing in office all the while, till he roſe to be the King's Aſſay-maſter; as there muſt have been continual intercourſe between our author and Sir Iſaac Newton, it could hardly be but their converſation would ſometimes touch upon religious topics; eſpecially as both of them dedicated much of their time to the reading of the † bible, and were ſincere in their belief of

* In 1696, Mr. Montague, then Chancellor of the Exchequer, and afterwards Earl of Halifax, obtained of the King for him the office of Warden of the Mint; in which employment he did very ſignal ſervice at the time when the money was called in to be recoined. Three years after he was appointed Maſter of the Mint, a place of very conſiderable profit, which he held to the day of his death.

General Dictionary. Art. Newton.

† "Not that he confined his principles to natural religion, for he was thoroughly perſuaded of the truth of revelation; and amidſt the great variety of books which he had conſtantly before him, that which he ſtudied with the greateſt application was the Bible." Id. Ibid.

divine

divine revelation, whilſt each took the liberty of judging for himſelf, and in many things differed widely from the doctrines eſtabliſhed by the civil power.

This preſumption, of an amicable correſpondence between two ſuch perſons ſo many years together in the ſame office, is only mentioned as tending to corroborate the following facts, and teſtimony of Mr. Haynes, that the ſentiments of Sir Iſaac Newton did not differ from his own, in what concerned the divine unity and the perſon of Chriſt.

Mr. Baron, in the place and work above-cited *, adds; 'He (Mr. Haynes) was the 'moſt zealous *unitarian* I ever knew: and in 'a converſation with him on that ſubject, he 'told me, that *Sir Iſaac Newton* did not be-'lieve our Lord's pre-exiſtence, being a *So-'cinian*, as we call it, in that article; that 'Sir *Iſaac* much lamented *Mr. Clarke*'s em-'bracing *Arianiſm*, which opinion he feared 'had been, and ſtill would be, if maintained

* Preface to a valuable collection of curious tracts, intitled, a "Cordial for low Spirits." Vol. I. pag. xviii. *note*. 3d impreſſion. 1763.

'by

'by learned men, a great obſtruction to the 'progreſs of chriſtianity*.'

So

* The friendly intercourſe intimated above, between Sir Iſaac Newton and Mr. Haynes, and their probable ſimilarity of opinions on religious ſubjects, may receive further confirmation from a paſſage in Wetſtein's Prolegomena to his edition of the Greek New Teſtament, p. 185; in which it is related, that Mr. Haynes had been employed in tranſlating into Latin two Letters of Sir Iſaac Newton on the true reading of 1 Jo. v. 7. 8. and 1 Tim. iii. 16; with a view, perhaps, at the time to their being printed for the benefit of the learned abroad, though it did not take place.

It may not be amiſs to remark here, that this moſt admirable critical tract of Sir Iſaac Newton's is to be found at the concluſion of the fifth volume of his works, in Dr. Horſley's edition with the following title-page; "An hiſtorical account of two notable corruptions of Scripture. In a letter to a friend. Now firſt publiſhed from a MS. in the author's hand-writing, in the poſſeſſion of the Rev. Dr. Ekens, Dean of Carliſle."

And there is prefixed to it the following adverti-ſement; "A very imperfect copy of this tract, "wanting both the beginning and the end, and er-"roneous in many places, was publiſhed at London "in the year 1754, under the title of Two Letters "from

So long then as the noble family, who are the depoſitaries of Sir Iſaac Newton's manuſcript papers, which he left behind him, thoſe eſpecially which contain his ſentiments on theological ſubjects, ſhall think proper to ſuppreſs them, and prevent the curious forming a judgment from his own words, we may abide by this teſtimony of Mr. Haynes, in itſelf probable, conveyed to us by Mr. Baron, that that ſublime genius, and virtuous man, was a perfect unitarian.

Not that it is of any moment, what the greateſt and wiſeſt men may think, but what the ſcriptures hold forth on all points; though it is a ſatisfaction, in matters of conſequence, to have the ſuffrage of ſuch perſons. Indeed, it ſeems ſcarcely poſſible, that any one, free from prejudice, and a ſerious ſearcher after truth, who peruſed the bible ſo aſſiduouſly, as we are aſſured, by various authorities, was

" from Sir Iſaac Newton to Mr. Le Clerc. But in " the author's MS. the whole is one continued diſ- " courſe; which, although it is conceived in the " epiſtolary form, is not addreſſed to any particu- " lar perſon."

done

done by Sir Iſaac Newton, could form any other concluſions concerning God and Chriſt, than thoſe made by Mr. Haynes.

BUT theſe valuable remains of our author have undergone a ſingular fate, very contrary to his intention, in never having been properly made known, or put into the hands of the public.

Mr. Haynes died whilſt his book was in the preſs. From his own words, as well as his intention, ſignified by the * Editor, in a ſhort but excellent preface, it is plain that he printed it with a view to have his ſentiments pnbliſhed, and in hope of ſerving mankind by them. But there muſt have been ſome great default afterwards ſomewhere; ſince from the few copies known to be in the poſſeſſion of private perſons, or that have been in circulation for many years paſt in the yearly catalogues of libraries on ſale, a very ſmall

* Mr. John Blackburne, miniſter of a congregation of Proteſtant Diſſenters in St. John's-court, Southwark; where he had for his immediate predeceſſors, Mr. Pickard, and Dr. Benſon. He afterwards removed to Newbury, Berks.

number

number muſt have got abroad in the world. It was advertized in the Gentleman's Magazine for April 1750. But the Monthly Review, then a new periodical publication, and from the firſt on the ſide of freedom of inquiry, takes no notice of ſuch a work. The Rev. Dr. * Flexman, who lived in the metropolis at the time, and was acquainted with the Editor, informs me that very ſoon there were no copies to be purchaſed. It would ſeem, from the paſſage above quoted, mentioning Mr. Haynes as author of ſeveral tracts, but never ſpeaking of this, which would have been ſo much to his purpoſe to have expatiated upon, that it was hardly known to Mr. Baron.

Such an extraordinary ſuppreſſion of ſuch a work, and ſtrangling it as it were in its birth, ſhews as if there had been no good deſign in it. But as I have nothing certain to offer about it, I ſhall leave the reader to make his conjectures how this could have

* A miniſter among the Proteſtant Diſſenters, now much advanced in years, of learning and great integrity; who hath ſerved the Public uſefully in his day in various ways.

happened;

happened; and particularly, becauſe, though late, we are now fulfilling the author's will and intention in laying his book before the public.

So much was judged proper to ſay ſeven years ago, when the ſecond edition was printed in 1790.

The Editor thinks it right now to add, that he was firſt excited to the republication of ſo ſcarce and valuable a work, and the principal expence borne, by a perſon of high rank, diſtinguiſhed by an eminent love of truth, and generous concern to promote a juſt critical knowledge of the ſacred writings, and who is alſo ever ready to encourage learned and worthy men, and to ſerve the cauſe of virtue and true religion, by thoſe ample means which Divine Providence hath put in his power.

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It is very remarkable, that in all the books of the Old and New Teſtaments, whereſoever the ſacred writers introduce ALMIGHTY GOD ſpeaking of himſelf, it is by the ſingular pronouns *I* and *me*; and where he is ſpoken to, it is by the words *thou* and *thee*; and when he is ſpoken of, it is by the words *he* and *him*: which language is ſo univerſally uſed, that it invincibly demonſtrates the divine eſſence or nature to be one perſon alone. And it may, I think, be juſtly concluded, that all the tranſlations, which have been or ever will be made, have followed, and muſt follow this rule.

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CHAP. III.

Of the ſeveral ſenſes of the word ΘΕΟΣ, GOD, *uſed by the writers of the New Teſtament.*

THE *Old* and the *New Teſtaments* always, in every place, ſuppoſe and acknowledge one ſupreme Being, and moſt high GOD, and but one: the paſſages are innumerable: and this truth is maintained by *all chriſtians*, of all ages, and denominations; but very much obſcured and perplexed by the *bold and unſkilful notions*, as well as *ſubtle expoſitions and metaphyſical diſtinctions* of many *eminent antient and modern writers.*

Jeſus Chriſt himſelf *believed in, worſhipped, taught*, and *preached* this one true GOD. Mat. vi. 9. xix. 17. xxvii. 46.—Mark x. 18. compared with Mat. xix. 17. Luke xviii. 19. *Why calleſt thou me good? There is no one good, but the one* GOD. Mark xii. 29—34 John xvii. 3.——*Thee, O Father, the only true* God. xx. 17. *I aſcend*, ſaith Chriſt, *to my Father and to your Father, to my* GOD, *and to your God.*

Hence it is plain, that the four Evangeliſts repreſent *Chriſt himſelf* uſing the word GOD in the higheſt ſenſe, of *his* GOD and *our* GOD. Yet *he* knew the word GOD was alſo uſed in the *Old Teſtament in an inferior ſenſe, of eminent perſons*; and

John x. 34, 35. he cites *Pſalm* lxxxii. 6. *I ſaid ye are Gods*—Words ſpoken there *of Judges*, to whom the word of GOD was a *rule*. And *he* reaſons thus: *If they, the judges, to whom the word of* GOD *came, are called gods in your law, and ſons of the moſt high; do you charge me with blaſphemy? who do not ſay I am* GOD, as ye falſely accuſe me; but I do ſay, that *the Father hath ſet me apart*; that is, *ſanctified* and *ſent me*; and that I am the *ſon of* GOD; and that is *not blaſphemy* in *my mouth nor in your law.*

St. *John* the fourth *evangeliſt* hath thus ſet forth Chriſt's defence againſt the cavilling jews by the uſe of the term ΘΕΟΣ for *perſons in authority*. And thus the LXX likewiſe apply it in many places of the Old Teſtament. Vid. *Buxtorf. Lexican*, voce אלהים. And ſo we find ΘΕΟΣ applied in many other places of the *New Teſtament*. The people of *Tyre* and *Sidon*, flattering *Herod* who harangued them, cried out, *It is the voice of a God, and not of a man:* Acts xii. 22. a character very unſuitable to a *wicked prince*. They knew well the word God was uſed of perſons eminent, *&c.* The people of *Lycaonia*, wondering at St. *Paul's* curing a lame perſon, Acts xiv. 11—15. forthwith ſtile him *Jupiter**; and

* *Cicero* ſtiles *Pompey* his *God*, that is, his *chief patron* in pleading for his being recalled from his *exile*. And he ſtiles *Plato* a *God*, in epiſt. to *Atticus*. And *Brutus*

and *Barnabas*, *Mercury*: ſaying, *The gods in human ſhape were come down among them.* Acts xix. 26. to the end. *Diana* was the goddeſs worſhipped at *Epheſus*,

Brutus and *Caſſius*, who aſſaulted *Julius Cæſar* in the *ſenate*, he calls not only *heroes*, but *Gods*. Virgil. Eclog. i.

—— Namque erit ille mihi ſemper Deus ——

In ſhort, the ſtiling perſons of eminence in ſome extraordinary character, *gods*, was ſo common and general over all the *Grecian* and *Roman* provinces; and occurs ſo often in the *claſſic* and *pagan writers*, before and after the time of *St. John the Evangeliſt*; that to cite authorities, in this caſe, would be *needleſs* and *endleſs*. *St. Paul*, *Gal.* iv. 8. tells the *Galatians* that *when they knew not* GOD, *they ſerved ſuch, as by nature were not Gods.*

The *Romans* had in old *Rome* a *Pantheon*, or *temple* for *all the Gods*; which *Pope Boniface* III. dedicated to the *Bleſſed Virgin* and *all the ſaints*. This *temple* is a ſtanding monument for ages, of the general and prevailing ſignification of the words Θεος and Deus throughout all the *Roman* empire. And, as I have ſaid, all the *claſſics*, *Greek* and *Latin*, as alſo the *early eccleſiaſtical writers* ſufficiently aſſure us, of the undoubted uſe and application of the word God (or Θεος and Deus) to perſons of eminence in their characters, before, at, and after the time of *Jeſus Chriſt*. As we find St. *Paul*, 1, *Cor.* viii. 5, 6, moſt expreſſly ſaying, Though there be *Gods many* ſo called; yet to us (*chriſtians*) *there is but one* GOD, *the father.*

Epheſus, as one of the twelve deities, who were of the higheſt rank among the *heathen gods*; for, it is well known, they held ſome to be *Dii majorum gentium*,

Now if the ſenſe of the Greek word Θεος, God, was ſo well and ſo univerſally known, and underſtood at the time, when the books of the *New Teſtament* were written, then it can be no wonder if St. *John* in his *Goſpel*, written, and publiſhed in *Greece*, ſhould apply that word to *Jeſus Chriſt*, a perſon of ſo extraordinary a character.—But it muſt be well and always obſerved,

1. That St. *John alone* (but *not one of the three other Evangeliſts*) uſeth the word Θεος, God, of Chriſt (if he uſed it, of which ſome have doubted.) There is extant a very learned diſcourſe, Initium Evang. S. Johannis reſtitutum et illuſtratum. A. D. 1726.

2. *Chriſt himſelf never aſſumed* that name or title, but always acknowledged and worſhipped the *Father* as *his only true* GOD, John xvii. 3. and in other places; and taught his diſciples the ſame. Matt. vi. John xvi. 23,—26.

3. *Chriſt himſelf* ſhunned and avoided all colour or pretence to the character of GOD, ſaying, *He was able to do nothing of himſelf.* John v. 19, 30. *The Father ſhewing* the Son *what he the Father himſelf doeth*, ver. 20. He owns *his Goſpel, his power, all his power was given him by the Father.* In ſhort, by all his words, living and dying, he diſclaimed the *attributes* and *honours of* GOD. See the chapters, Of GOD *the Father*; Of GOD's *Titles*; Miracles, &c.

4. We

ſium, others to be *Dii minorum gentium*. The people of *Melita* or *Malta* ſaid St. *Paul was a god*, ſeeing him *unhurt* by the *viper*.

CHAP.

4. We are told by St. *Paul*, Phil. ii. 6,--11. that though *Chriſt appeared in the form or reſemblance of a God (by the miracles, of which he was only the ſeeming, but not the real efficient)* yet did not *he ſnatch at divine honours*, but *ſhunned them*, and *humbled himſelf—wherefore* GOD, *even his* GOD, *highly exalted him*, and *freely gave him* the ſuperior *names*, or *honours* of *Lord and Chriſt*.—But, obſerve, *to the glory of* GOD *the Father*. See the chapter, Of GOD *the Father*. To the ſame purpoſe is Heb. i. 9. Acts ii. 36.

5. Admitting that St. *John* in his own original Goſpel *, and *only* St. *John*, and in this *one* place, ch. i. ver. 1. only, ſtiles *Chriſt* GOD; yet we muſt carefully mind *his manner*, and how he *guards that character*. The *word*, who, he ſaid, *was God*, is alſo ſaid twice, *was at*, or *with God*. Here are *two* GODS,

* It appears in this note, and in other places, that the beginning of St. John's goſpel was a difficulty with our author, how to account for Chriſt being there called the *word*, which was generally, but erroneouſly ſuppoſed to be a peculiar name of Chriſt in John's writings. But it would have given him much ſatisfaction to have found it proved, without any arbitrary alteration of the text, that by the term *word*, λογος, the apoſtle intended not Chriſt, but an attribute of God, his divine energy or wiſdom, which is himſelf, by which all things were firſt made and are governed, and which word, or wiſdom, at laſt dwelt in the man Chriſt Jeſus, i. e. was moſt abundantly imparted to him. See Dr. Lardner's ſupplement to his Credibility, &c. vol. i. p. 437, 438. EDITOR.

CHAP. IV.

One GOD.

JESUS CHRIST and his apoſtles believed there was one GOD: and they taught their diſciples the ſame belief.

Chriſt

in our modern copies, named in the ſame ſentence, *one abſolutely*, with whom the *word was*; and *the other*, with the character of *being with* GOD. A character clearly diſtinguiſhing the *latter* from the *former*; and ſtrongly denoting *Chriſt's ſpecial preſence, intimacy*, and *favour with* GOD; but as ſtrongly alſo denoting, his *not being that* GOD, *with whom he was:* nor GOD *indeed*, in the *higheſt ſenſe of that word*. Otherwiſe it would follow, that St. *John* held and taught *two Gods* in the *chriſtian* religion, in the higheſt ſenſe of the *word*, who were *equal*, and *companions* one with the other. A *notion utterly contrary to his whole Goſpel*, and to many hundred texts in the New Teſtament; and contrary to the expreſs words and doctrine of *Jeſus Chriſt* himſelf, as related by St. *John himſelf*. See chapters, Of GOD; of *Chriſt*; and the whole ſeventeenth chapter of St. *John's Goſpel*, where *Chriſt*, in moſt devout and expreſs words, ſtiles *the Father, the only true* GOD.

6. For the honour of St. *John*, and the *chriſtian religion* too, it is moſt reaſonable to ſuppoſe, that in St. *John's*

Christ said, *There is no one good*, so commonly called, *but one, that is* GOD; or *only the one* GOD. Mark x. 18. *Cant. MS. Clem. Alex.* adds, *my Father, who is in heaven.*

The

John's original it was written, not Θεος ην ο Λογος, but Θεου ην ο Λογος. And so the sense of St. *John* is—*In* or at *the beginning*, of the Gospel, *was the* WORD, that is, the preacher, the great publisher and interpreter of GOD's will; and *this preacher was with* GOD: that is, *intimate in the favour and the knowledge of the will of God:* and then it is added,—*and this was* GOD's *preacher.* This reading is confirmed by St. *John himself*, who expressly tells us, Rev. xix. 13. that Christ's name was, or hath been called, in my Gospel, *&c.*—ο Λογος του Θεου, *the word of* GOD, that is, *the preacher of* GOD's *word*, or *the publisher of* GOD's *will.*—And this character of *Jesus Christ* is confirmed by *his whole ministry*, through all the *four gospels:* in which we find *Christ* very often declaring, that *the doctrine* he taught, and the words he spake were not his *own*, but *his that sent him. I am doing nothing from myself*, saith Christ, *but as my Father hath taught me, those things I am speaking. The word which ye are hearing is not mine, but the* FATHER'S WHO HATH SENT ME, John vii. 16, 17, 18, 28. viii. 28. xiv. 24.

If the reading in the *Alexandrian MS.* κέκλεται. Rev. xix. 13, be preferred to the *text* in the other *Greek* copies, then St. *John* seems to intimate, that *Christ had been named*, or *called the* WORD *of* GOD, by him-

self

The ſcribes and phariſees held the ſame great truth, as appears in the diſcourſe they had about Chriſt's forgiving ſins; for they ſaid, *Who can forgive ſins but the one* GOD? Mark ii. 7. Luke v. 21.

Mat. xxii. 36, 37. Mark xii. 29—32. *Chriſt* being aſked by one of the ſcribes, a lawyer, which was the *great* or *chief* commandment in the law? cites *Deut.* vi. 4, 5. *Hear, O Iſrael, thy* GOD *is one Lord, or* JEHOVAH.—The *ſcribe* approved this anſwer of *Chriſt*, ſaying, *There is but one* GOD, *and there is not any other but he, or beſides him.* Here again there is a perfect agreement between *Chriſt* and the *lawyer* in this great point—*that there is but one* GOD.

Jeſus Chriſt in his moſt ſolemn prayer to the *Father*, John xvii. throughout, ſpake theſe deciſive words, incapable of being perverted by any ſkill or criticiſm. *This is life eternal, to acknowledge thee*, O Father, *to be the only true* GOD.——

St. *Paul* ſaith, *It is one* GOD *who will juſtify.* Rom. iii. 30.

ſelf and others too. If, I ſay, that be the true reading of the text, then it is no remote, but a reaſonable conjecture, that *Jeſus Chriſt* might be *commonly named*, ſpoken of, and mentioned by this diſtinctive character, the *word of* GOD. As he is alſo called *the Chriſt of* GOD. Luke ix. 20. 1 Cor. iii. 23. And, *the power of* GOD: and *the wiſdom of* GOD. 1 Cor. i. 24. And the *Lord's Chriſt*; and GOD's *Chriſt*. Rev. xi. 15. xii. 10.

We

We, Corinthians, *know that there is none other* GOD *but one. For to us*, to you chriſtian *Corinthians* and to me, *there is one* GOD *the Father*. 1 Cor. viii. 4, 6. In this noted text St. *Paul* appeals to the *Corinthians*, as perſons perfectly acquainted with this great truth.

There is One GOD *and Father of all, who is over all, and through all, and in you all.* Epheſ. iv. 6.

There is one GOD—*and one mediator*—the *man Chriſt Jeſus.* 1 Tim. ii. 5.

St. *James* ſaith, *Thou believeſt that there is one* GOD, ſo far you are right, *but this even the devils do and tremble.* Jam. ii. 19.

Theſe paſſages are *expreſs*: the *texts* to the ſame purpoſe are very numerous in the Old and New Teſtaments. See the following chapters, Of GOD *one perſon*—Of GOD *one ſpirit*—Of GOD *the father*—Of GOD mentioned with *characters* and *attributes* all *ſingular*; and ſeveral with terms excluſive of any other being*.

CHAP.

* In ſhort, it is not only the general language and ſenſe of the bible; but the general belief and ſenſe of creeds and confeſſions of *all chriſtians* that agree in this *great* and *fundamental article of faith*, that there *is one* GOD, and *but one* GOD. The *Nicene Creed* begins thus, *I believe in one* GOD *the Father*: and with the very ſame words began many of the *antient creeds*, *both Greek and Latin*: Dr. *Pearſon on the* creed

CHAP. V.

GOD *ſtiled a ſpirit, that is one ſpirit*, &c.

JESUS CHRIST taught GOD to be a ſpirit, or one ſpirit.

A very remarkable paſſage to this purpoſe we find *John* iv. 20---24. where *Chriſt* ſpake thus to the *Woman of Samaria*, who thought the mountain whereon

creed ſaith from *Ruffin in Symbol. that before the Council of Nice*, in this (the Apoſtles Creed) all the Eaſtern churches expreſſed this article thus, *I believe in one* GOD *the Father Almighty*,——

" It is neceſſary to believe the *unity of the Godhead*, " leſt our minds ſhould wander and fluctuate in our " worſhip about various and uncertain objects.—If we " ſhould apprehend more Gods than one, I know not " what could determine us to the adoration of one, ra- " ther than another, for where no difference appears, " and no difference could be, if all by nature were " Gods, what inclination, what reaſon could we have " to prefer any one before the reſt for the object of " our worſhip?

" And it is *neceſſary alſo to believe the unity of* " GOD,—for without ſuch belief we cannot give " unto GOD the things that are GOD's. It being " part of the worſhip and honour due unto GOD, to accept

whereon the *Samaritans* worſhipped GOD was the proper place for that worſhip, according to the practice of their anceſtors. *Believe me*, ſaith Chriſt, *the hour or time is coming, when not* only *in this mountain, nor in Jeruſalem* only, *ye ſhall worſhip the father,—but the time is now come, when the true worſhippers ſhall worſhip the father in ſpirit and in truth*, for *the father ſeeketh ſuch to worſhip him.* GOD *is a ſpirit, and they who worſhip him muſt worſhip him in ſpirit and in truth.*

In theſe very remarkable words of *Jeſus Chriſt*, the following propoſitions or doctrines are very evidently contained.

" accept of no co-partner with him.—When the law " was given by *Moſes*, to the *Iſraelites*, the firſt and " chief precept of their religion was—*Thou ſhalt have* " *none other gods before me.* Deut. iv. 35. v. 7. Who- " ſoever violateth this command, denieth the foun- " dation, on which all the reſt depend, and therefore " we are commanded, *Thou ſhalt worſhip the Lord thy* " GOD, *and him only ſhalt thou ſerve*, becauſe he alone " is GOD. Mat. iv. 10. Deut. vi. 4, 5. *Him only* " *ſhalt thou fear*, becauſe he alone hath infinite power. " —The whole heart is required by him, and ſhould " be engaged to him. *Thou ſhalt love the Lord thy* " GOD, *with all thy heart, with all thy ſoul.* Mark " xii. 29, 30. If there were more Gods than one, " our love muſt be divided."—Pearſon on the creed, p. 25.

1 That

1. That *Chriſt* admits, that the *Samaritans* as well as the other *Jews* worſhipped the *Father*, and the *Father* only.

2. That the time was at hand, when the worſhip of the *Father* was not to be confined to *Samaria* or *Jeruſalem*, but that the worſhip of GOD *the Father* was to be performed every where.

3. That they who *worſhipped the Father* at *Samaria* and *Jeruſalem worſhipped the true* GOD.

4. That *this true* GOD *was the Father* in *Chriſt's* account; and they only the *true worſhippers* who worſhipped *the Father* in ſpirit and in truth: and the *Father* ſought (approved) ſuch worſhippers.

5. That by a true conſequence, ſuch who worſhip *others*, *with*, or *beſides the Father*, with *equal honour and glory as they offer to the Father*, are not *true*, or right *worſhippers*, nor *ſuch worſhippers* as the *Father* ſeeketh or approves.

6. That the true notion of GOD is, that he is a *ſpirit*, or *one ſpirit*, or one perſon or ſpiritual being; not *three ſpirits*, or *three perſons*, or *three infinite minds*, or *intelligent beings**, as ſome have moſt dangerouſly ſpoken. *Dean Sherlock*, &c.

CHAP.

* The *doctrine* of three co-equal perſons in *one ſupreme* GOD, and the *worſhip* of three *co-equal perſons*, &c. is not *the true doctrine* nor *the true worſhip*, according to the mind of *Jeſus Chriſt*; but on the contrary

CHAP. VI.

GOD, *one perſon.*

ALL the writers of the *Old Teſtament*, and of the *New Teſtament*, always repreſent, in the language of *Moſes* and the *prophets*, and of *Chriſt* and his *apoſtles*, GOD *to be one perſon*; that is, *one infinite ſpirit*, or *intelligent being*, *mind*, or *ſubſtance*; and never once in all the bible is GOD ſaid to be *three perſons*, or *that there are three perſons in the Godhead.*

If all the texts which expreſsly declare GOD to be *one perſon*, or *one ſpirit*, were to be mentioned, a great part of the *bible* would be *tranſcribed.*

In order to ſtate the proofs of this important doctrine, it muſt be granted, and cannot be denied, that wherever GOD *ſpeaks of himſelf*, or is *ſpoken of*, or *to*, in *pronouns*, and all their *correlates*, or their

trary, both the *doctrine* and *worſhip* too are *falſe*, *antichriſtian*, *polytheiſtic*, and *idolatrous*: and hath been the true and moſt woful cauſe of the *great and general apoſtacy* which for *many centuries* hath reigned through all the *chriſtian world*, and hath been and continues to be, a *ſtumbling block to Jews*, *Turks*, *and Infidels* of all nations.

cor-

correſponding terms, in the *ſingular number only*; I ſay, in all ſuch paſſages, and they are innumerable, we muſt underſtand, and cannot but underſtand GOD to be unqueſtionably repreſented as *one perſon*, *mind*, or *ſpiritual being*, and *one alone*.

And here for brevity's ſake, I wave numberleſs paſſages which every reader may find in almoſt every chapter in the five books of *Moſes*, and the prophets; and I deſire the terms uſed in *Exodus* xx. and *Deuteronomy* v. at the moſt ſolemn delivery of the law of the ten commandments, may be duly regarded in the firſt place.

I am the Lord, JEHOVAH, thy GOD——*He who brought thee out*, &c. *And* GOD *ſpake all theſe words, ſaying, I am the Lord* JEHOVAH, *thy* GOD; *thou ſhalt have none other Gods but me*, or *beſides me*, or *before me*. Exod. xx. Deut. v.

I the Lord, JEHOVAH, *thy* GOD *am a jealous* GOD. Deut. v. 9. Note here, GOD ſpeaks of himſelf in the firſt perſon ſingular, or an angel who perſonated GOD. And the relative terms which follow are all in the *third perſon ſingular*. *He who viſits—on them that hate me. He who ſheweth mercy to them that love me, and keep my commandments. He will not hold guiltleſs——His name-----He the Lord* JEHOVAH *made---He reſted---He bleſſed---He hallowed---He giveth. I even I bring a flood---I eſtabliſh my covenant—I am* GOD, *and there is no God with me----I am* GOD, *and beſide me there is no Saviour*

Saviour. I am the Lord, who maketh all things, who ſtretcheth forth the heavens alone; who ſpreadeth abroad the earth by myſelf. I am the Lord, there is none elſe, none beſide me. I am GOD, *and there is none elſe. I am* GOD, *and there is none like me.* Gen. vi. 17. ix. 9. Lev. xxvi. Deut. xxxii. 39. Iſa. xliii. 11. xliv. 6, 24. xlv. 5, 6, 7, 21, 22. xlvi. 9.

In the ſecond perſon ſingular, *thou, thee, thine,* and *thyſelf,* GOD is often addreſſed. *Thou art the* GOD. *Thou alone, of all the kingdoms of the earth--- that all the kingdoms may know, that thou art the Lord* GOD, even *thou only. Thou,* even *thou, art Lord alone.* In the Pſalms often, Thou, whoſe name is *Jehovah, Thou alone art moſt high---Thou art my* GOD, *&c.* Thus in the Old Teſtament. 2 Kings xix. 15, 19. Nehem. ix. Iſa. xxxvii. 16. Pſ. lxxxiii. 18. cxviii. 28.

Jeſus Chriſt himſelf, in ſpeaking to *his* GOD *and our* GOD, prayed thus, *Not as I will, but as thou wilt.* Mat. xxvi. 39. It may be worth notice, that *Jeſus Chriſt* mentions GOD above thirty times in the ſingular number in St. *Matthew's* goſpel, which, duly conſidered, fully expreſſeth his notion or belief to have been, that there is but ONE GOD, and that GOD is ONE. This is life eternal, to know, or own, *thee, O Father, to be the only true* GOD; and in *this prayer with his diſciples,* GOD, *the Father, is addreſſed ſeven times in the ſecond perſon ſingular.* John xvii.

The

The ſacred writers of the New Teſtament uſe αυτος, and alſo εμαυτος, σεαυτου, εαυτου, that is, *myſelf, thyſelf*, and *himſelf*, concerning GOD. And theſe compound pronouns emphatically denote either a firſt, a ſecond, or a third perſon ſingular, and never more than one perſon.

The paſſages are alſo numberleſs which ſpeak of GOD by the pronouns *he, him, himſelf*, and *his*, which ſo often occur in every page of *the bible*, that as it is needleſs to cite them, ſo it is moſt aſtoniſhing how it ſhould ever enter into any *one's head, and creed*, that there ſhould be *three perſons in the Godhead*; or *that* GOD *is not one perſon, or ſpirit, but three perſons, three infinite minds, ſpirits.---Dean Sherlock*, and other bold and *heretical writers*, have thus raſhly aſſerted, in manifeſt contradiction to all the language, in almoſt every chapter of their *bibles*.

Moreover, as in the texts above cited it appears unanſwerably, that when GOD ſpeaks of *himſelf*, or is *ſpoken to, or of*; the words always uſed are terms of the *firſt*, or *ſecond*, or *third perſon* of the *ſingular number only*. So it muſt alſo be always, and with great candour and attention obſerved, that beſides the *affirmative texts* above cited, and multitudes which are uncited, there are alſo to fortify this point; viz. *that* GOD *is one perſon*: there are, I ſay, ſeveral texts that impliedly, or *expreſsly deny* GOD *to be more than one perſon*. As in theſe texts, *Thou ſhalt have none other Gods but* or beſides *me.---There is no*

GOD

GOD *beſide me. I, even I, am he and there is no* GOD *with me: I am* GOD *and there is none elſe. I am* GOD, *and there is none like me.* Exod. xx. 3. Iſa. xlv. 5, 22. xliii. 11, 25.--In ſuch paſſages, where theſe excluſive terms are uſed, *I, even I*; and *none but me*; *beſide me*; *with me*; *none elſe*: *none but me.* I ſay, where ſuch exceptive and excluſive terms are uſed, or ſuppoſed to be uſed *by* GOD *himſelf*, who *beſt knows himſelf* in texts wherein he firſt affirms of himſelf, *I, even I, am* GOD; and then *denies and excludes any other from being* GOD *beſides himſelf*, or with *himſelf*---can human underſtanding poſſibly form any other notion from theſe words, than that GOD, *who beſt knows himſelf*, expreſsly declares himſelf to be *one perſon*, I ſay, *one perſon alone, and no more than one perſon*; *and that no other perſon beſides his perſon is* GOD.

As to the judgment and faith of *our maſter Jeſus Chriſt*, beſides the texts upon this point, it will be abundantly ſufficient to evince it, if my following ſcheme which I have drawn up in a note* from *John* xvii, be thoroughly aud attentively conſidered.

CHAP.

* Wherever any words or terms are uſed by *Chriſt*, which in the common underſtanding of mankind are underſtood to mean certainly, and only, one, two, or more perſons, we muſt, we cannot underſtand them otherwiſe than to mean one, two, or more perſons.

Jeſus

CHAP. VII.

JEHOVAH *the proper name of* GOD *among the* Jews; *whom alone they worſhipped; as alſo did* Chriſt *and his Apoſtles.*

1. JEHOVAH, by the *critics* in general, is ſuppoſed to be the proper name of GOD among the *Hebrews*, and a name ſo ſacred among the *rabbies*, that they forbore the uſe of it in their common

Jeſus Chriſt hath, throughout the ſeventeenth chapter of St. *John*, as well as in many other places, addreſſed his prayer to GOD *the Father*, in *pronouns* and *verbs*, &c.—of the ſecond perſon of the ſingular number: and is ſo underſtood by all *interpreters of all parties of chriſtians*, and his addreſs or prayer is directed to the *Father* alone, whom he, Chriſt, himſelf calls *the only true* GOD. ver. 3.

Now if Jeſus Chriſt himſelf always uſed the ſecond perſon ſingular throughout this chapter in his prayer to him whom he ſtiles the only true GOD: can we poſſibly underſtand it otherwiſe, than that the Father, or the only true GOD, is one ſingle perſon alone, and no more than one perſon; and conſequently, the one true GOD, whom Chriſt worſhipped, is one ſingle perſon and not three.

N. B. It

mon diſcourſe; and when they met with it in their *hagiographha*, or books of the Old Teſtament, they read ADONAI and not JEHOVAH; perhaps by a *tranſcending amplification* of the ſenſe of the third commandment; by which, however, they guarded the *ſacred name* from the abuſe and profanation of it, by careleſs and ſinful men. Yet, notwithſtanding the expreſs and repeated commands of this JE-

N. B. It appears that St. *John*, in the perſon of Jeſus Chriſt, in this one chapter, uſeth terms in his prayer to GOD, which moſt certainly mean one ſingle perſon and no more, above fifty times; and we may be moſt certain, that Jeſus Chriſt could not be miſtaken in his notion of the perſonality of the one true GOD.

As this language of Chriſt, expreſſed as above, muſt be deciſive with every intelligent honeſt Chriſtian; ſo it is moſt certain, that in all the verſions, antient and modern, Chriſt's words are actually tranſlated in the ſecond perſon ſingular: and it is not poſſible they ſhould be otherwiſe tranſlated in any future verſion, by any language that now is in uſe, or ſhall hereafter be ſpoken while the world ſtands.

To this argument, formed upon the prayer of Chriſt in the ſeventeenth of St. *John*, I at preſent forbear to cite any more of the words of our maſter Jeſus Chriſt, but refer my readers to conſider his moſt pathetic intreaties, which he offered to GOD the Father. *Mat.* xxvi, 39. *Mark* xiv. 35, 36. *Luke* xxii. 42.

HOVAH, the GOD of *Iſrael*, *Exod.* xx. 3. *Deut.* vi. 4, 5, 14, x. 12. that people *Judges* ii. 10---13. became Idolators, and worſhipped other Gods. Such is the proneneſs, the wonderful and ſhameful proneneſs of mankind to *idolatry*.

2. *Jethro* doth moſt juſtly declare, that he knew JEHOVAH *to be greater than all* GODS. Exod. xviii. 11. And ſo *Pſal.* xcv. 3. *A great king above all* GODS. xcvii. 9, *highly exalted above all* GODS. Yet the *Jews* were too often revolting from this JEHOVAH, their *one true* GOD, to the worſhip of the falſe Gods of the nations, who were their neighbours. 2 *Kings* xvii. 7---12.

3. The *LXX interpreters* always tranſlate JEHOVAH by the word Κυριος, and our interpreters by the word Lord, except in nine places only, but in all other places, which are many, never once uſe JEHOVAH, which is remarkable, for our interpreters were not awed by the ſuperſtition of the *Jewiſh* nation about the *tetragammaton*. But in moſt paſſages, perhaps, when JEHOVAH is in the *original*, it had ſtood much better in our *tranſlation*; and impreſt a more *ſolemn* and *emphatic* idea of Almighty GOD. As is apparent in *Exod.* xx. *I am* JEHOVAH *thy* GOD---*thou ſhalt not take the name of* JEHOVAH *thy* GOD *in vain*. JEHOVAH *made heaven and earth*.

4. *Jeſus Chriſt* citing ſome texts out of the Old Teſtament, no doubt, uſed the original *Hebrew* word JEHOVAH, though the evangeliſts have, in our

our copies, expreſſed *Chriſt*'s words in *Greek*. For inſtance, when *Jeſus Chriſt* cited *Deut.* vi. 4, 5. as we find he did *Mark* xii. 28---30. in his anſwer to the ſcribe, no doubt he uſed the original *Hebrew* words; *Hear, O* Iſrael, JEHOVAH, *your* GOD, *is one* JEHOVAH, *and thou ſhalt love* JEHOVAH *thy* GOD *with all thy heart*, &c. And when *Chriſt* was tempted, he reſiſted the *tempter*, by citing the great laws, which were rules of his duty, *Deut.* vi. 16. *Mat.* iv. 7. *Thou ſhalt not tempt* JEHOVAH *thy* GOD. And *Deut.* vi. 13. x. 20. *Mat.* iv. 10. *Thou ſhalt worſhip* JEHOVAH *thy* GOD, *and him only ſhalt thou ſerve.* And *Mat.* v. 33. *Thou ſhalt perform unto* JEHOVAH *thy oaths.* And when *Chriſt*, *Mat.* xxii. 44, *&c.* cites *Pſalm* cx. 1. he no doubt mentioned the very words of the *Hebrew* text, which would be better rendered. JEHOVAH *ſaid unto my Lord*, or, *the word of* JEHOVAH *unto my Lord was —ſit thou on my right-hand*; by this or the like verſion, the Lord GOD is diſtinguiſhed from the *Lord* to whom the words are ſpoken. And conſidering the great bias that reigns in weak and perverted minds to catch at every ſhadow to ſupport their erroneous opinions, ſuch care is neceſſary in all verſions, that different words in the original ſhould convey diſtinct terms and meaning in the tranſlation; eſpecially where two beings are ſpoken of, who are infinitely diſtinguiſhed as the *creator*, and the higheſt finite being, are, and muſt neceſſarily be

ever conceived, as infinitely diſtinguiſhed, in all our acts of devotion.

5. In many texts we find theſe words, *the Lord* GOD, and *the Lord Chriſt*, which are proper diſtinctions of two very diſtinct beings and perſons; and ſo are the *Lord* GOD, and the *Lord Jeſus*. Mat. iv. 7. 10. Acts xi. 17. And both names and characters, are often found in the concluſion of St. *Paul's* epiſtles, *viz. the grace of our Lord Jeſus Chriſt*; and in his ſalutations, at the beginning of his epiſtles, in theſe words, *grace, mercy, and peace from* GOD *the father of us, and of our Lord Jeſus Chriſt*. And the *Lord* GOD is read above ſeventy times in the Old Teſtament, and nine times in the New Teſtament, as 1. *Pet.* iii. 15. *Rev.* iv. 8. xv. 3, *&c.* *Mark* xii. 29, 30. In ſhort, GOD, and *Jeſus*, the *Chriſt of* GOD, are ſo fully and ſo frequently diſtinguiſhed in the New Teſtament, that no orthodox reader can be deceived, unleſs he be blinded, and hardened by modern ſchemes.

6. The great difficulty to the illiterate readers of our tranſlation, is, when in ſome places they meet with the word Lord alone, and without the addition of any diſtinguiſhing term, whether in that caſe they are to underſtand it to mean the *Lord* GOD, or the *Lord's Chriſt*, that is, the *Lord Jeſus Chriſt*. In ſuch paſſages ſome learned men have been miſtaken greatly. To fix the ſenſe, there are two methods: 1. A due *conſideration of the context*, which often determines the true meaning with very little difficulty

ficulty. 2. When the paſſage is a *citation from the Old Teſtament*, then the word Lord will be found to ſignify the *Lord* GOD *of the Jews* by the original reading; and by the context too. When *Chriſt* cited as above, *Deut.* vi. 4, 5. in his anſwer to the *ſcribe*; *Thy Lord is one Lord*, the word *Lord* is plainly known to be the GOD of *Iſrael*, by the word JEHOVAH in the *original* and by the adjunct terms.

7. We find, Mark xvi. 20, the word Κυριος *Lord* without any adjunct term or characters in the text or context; the paſſage runs thus: *They* (the eleven apoſtles) *went out and preached every where, the* Lord *working with them, with ſigns following.* *Grotius* here by the word *Lord* underſtood the *Lord Chriſt:* but St. *Paul*, *Heb.* ii. 4. expreſsly aſſures us, that GOD atteſted or gave witneſs to the *goſpel, by ſigns, wonders, miracles, and gifts of the Holy Ghoſt*; and by divers texts it is evident that the *Lord* GOD, and not the *Lord Chriſt* is meant. That this notion is certainly true, is moſt evident in that famous paſſage, *Acts* iv. 23---30. *Peter* and *John* having told their friends they were diſcharged, *&c. They lifted up their voice to* GOD *with one accord, ſaying, O Lord, thou art* GOD *who haſt made the heaven and the earth*, &c. (their addreſs was to the *Lord* GOD, and not to the *Lord Chriſt)* and ver. 29, *O Lord, behold and grant to thy ſervants to ſpeak thy word with boldneſs by ſtretching forth thy hand to heal---and that ſigns and*

wonders may be done by the name of thy holy child, or ſervant *Jeſus*.

In this paſſage it is very obſervable, not only that the prayer of this moſt primitive apoſtolic aſſembly was to GOD the Father, by the title *Lord*, that is JEHOVAH; and that the prayer was alſo offered after the deſcent of the *Holy Ghoſt*, which was to lead them into all truth; and that the *Lord Jeſus* was not the *object of their addreſs*, but the *Lord* GOD; and that the *Lord* GOD was only prayed to, that he would ſtretch out his hand to work miracles, and *not the Lord Jeſus:* and this miraculous power of GOD they deſired might attend them on account of the order of his holy child *Jeſus*, who had promiſed, *Mark* xvi. 17. that a miraculous power ſhould attend them; and bad them *tarry at Jeruſalem, Luke* xxiii. 49. *till they had received the promiſe of the Father*, which through Chriſt they believed ſhould be made good to them, and depending thereon, mentioned the name of Chriſt by whom they received the promiſe.

It is obſervable, that the apoſtles had received *power from on high*, yet that did not imply power inherent in them to work miracles; but an intimation only, that GOD would at their prayer work the miracle, *Acts* iv. 10. And it is further to be regarded, that the people who were preſent gave glory to GOD for the miracle; who by the miracle confirmed Chriſt's promiſe, and honoured Chriſt by that miracle he wrought. And certainly this people were *not miſtaken in* the author of the miracle, nor the

object

object of their worſhip, who was the *Lord* GOD and not the *Lord Chriſt*.

The converts of *Jeſus Chriſt* and his apoſtles from *Judaiſm*, were all taught by *Chriſt* and his *apoſtles*, to worſhip no other GOD, than JEHOVAH the GOD of the *Jews*; which JEHOVAH, *Jeſus Chriſt* and his apoſtles owned for *the only true* GOD, Luke x. 2. John xvii. 3. In the Old Teſtament, particularly the *pſalms*, we have now extant ſo many venerable and excellent remains of the primitive and uncorrupted worſhip, and pious ſentiments of the true religion believed and practiſed in the *Jewiſh* church; that no reader can miſtake in judgment who was the GOD of *Iſrael:* and that this GOD of *Iſrael* was the GOD of Chriſt, and of his apoſtles, was ſo well known to the whole *Jewiſh* nation, that they never could, nor did call it in queſtion. They ſaw *Chriſt* and his diſciples frequent the worſhip of their ſynagogues, and temple; St. *Luke* xxiv. 53. ſaith the eleven and others were continually in the temple, praiſing and bleſſing GOD: and the temple worſhip was addreſſed in prayers and praiſes to their GOD JEHOVAH. See *Pſalms* cxxx. cxxxii. cxxxiv. cxxxv. cxxxvi. *&c.* For inſtances abound, eſpecially in the *pſalms*.

The words of *Thomas to Chriſt*, *John* xx. 28. ſaying, *My Lord, and my* GOD, are generally miſtaken, as ſpoken of *Chriſt himſelf*, and not only *to Chriſt*; a notion incredible, if we conſider that he was *Chriſt's apoſtle*, conſtant attendant, and heard

all *Chriſt*'s diſcourſes, knew *Chriſt*'s prayers, eſpecially that in *John* xvii: had often ſeen *Chriſt* worſhipping in the temple, and worſhipped the true GOD with *Chriſt*, and had heard *Chriſt* declare, *Mat.* xxii. 29. and *Mark* xii. 29. who was the true GOD, and that the owning him was the firſt and great command. Could *Thomas* poſſibly forget?

I. It is evident from abundance of texts, that JEHOVAH was the GOD of the *Jews*, whom alone they worſhipped, and whoſe laws they received.

II. And it is evident, that *Jeſus Chriſt*, and *his apoſtles*, and *diſciples* acknowledged, and worſhipped the ſame JEHOVAH, as their only true GOD. If the *ſcribe*, *Mark* xii. 28, 29, 30, ſuſpected the faith of *Jeſus Chriſt* concerning GOD, *Chriſt* gave him a full anſwer, which ſatisfied the *captious queriſt*, and extorted the approbation of the truth of *Chriſt*'s belief.

III. Hence it muſt follow, that they, and they alone, are the true diſciples of *Jeſus Chriſt*, and the only true worſhippers of the *one true* GOD, who believe in, and worſhip him alone, whom *Jeſus Chriſt*, and his *apoſtles*, &c. always worſhipped. See chap. of worſhip.

IV. And they cannot be *true chriſtians*, nor right worſhippers, who do not worſhip that JEHOVAH whom *Chriſt* owned and worſhipped as the only true GOD, *John* xvii. 3. *Epheſ.* i. 17.

CHAP.

CHAP. VIII.

The Father the only true GOD.

THE whole New Teſtament expreſſly teaches, *that the* FATHER *is the* ONLY TRUE GOD, or that there is but *one* GOD the FATHER; who is *the* GOD *and* FATHER *of us chriſtians, and of our Lord Jeſus Chriſt.*

St. *Paul* ſays, *though there be* GODS *many* (ſo called) *and* LORDS *many*; *yet to us*, or with us (chriſtians) there is but *one* GOD *the* FATHER, *of whom are all things.* 1 Cor. viii. 5, 6.

St. *Paul* ſaith, *Grace be to you, and peace from* GOD *the* FATHER *of us, and of our Lord Jeſus Chriſt.* Rom. i. 7.

St. *Paul* ſaith, that *Chriſt ſhall deliver up the kingdom to* GOD, *even the* FATHER. 1 Cor. xv. 24.

St. *Paul* wiſheth for the *Corinthians* in theſe words, *Grace and peace from* GOD *the Father of us, and of our Lord Jeſus Chriſt.* 2 Cor. i. 2.

St. *Paul* bleſſeth or praiſeth in theſe words, *the* GOD *and Father of our Lord Jeſus Chriſt*, who, *&c.* ver. 3.

St. *Paul* appeals to GOD in theſe words, *the* GOD *and Father of our Lord Jeſus Chriſt, who is bleſſed for ever, knoweth, that I lye not.* xi. 31.

St. *Paul* ſaith, that he was an *apoſtle* not from men, but *from* GOD *the Father, who raiſed him (Jeſus Chriſt) from the dead.* Gal. i. 1.

St. *Paul* wiſheth for the *Galatians, grace and peace from* GOD *the Father of us* (as the *Alexandrian* and other copies) and of *our Lord Jeſus Chriſt*, ver. 3. And it muſt be obſerved, that this is the common ſtile of St. *Paul's* ſalutations, at the beginning of his epiſtles.

Grace be to you, (Epheſians) *and peace from* GOD *the Father of us, and of our Lord Jeſus Chriſt.* Eph. i. 2.

St. *Paul* bleſſes or praiſes GOD in theſe words, *Bleſſed be the* GOD *and Father of our Lord Jeſus Chriſt*, ver. 3.

St. *Paul* uſes theſe remarkable words in his prayers, *That the* GOD *of our Lord Jeſus Chriſt, the glorious Father*, &c. ver. 16, 17.

St. *Paul* uſes theſe remarkable words, after he had ſeparately mentioned the one Lord or Maſter, *i. e.* Jeſus Chriſt: There is *one* GOD *and Father of all, who is above all, and through all, and in all things or beings. Alex.* MS. iv. 6.

St. *Paul* ſpeaking to the *Epheſian chriſtians* of their duty to GOD has theſe words, (which deſerve our greateſt attention, for in them *our great and only object of ſupreme worſhip* is plainly demonſtrated) *giving thanks always, for all things, in the name, i. e.*

by

by the direction *of our Lord Jeſus Chriſt*, to GOD *even the Father*, v. 20.

The ſame ſalutation is uſed, *Phil.* i. 2. as in 2 *Cor.* i. 2. *Gal.* i. 3. *Epheſ.* i. 2. viz. *Grace be unto you, and peace from* GOD *the Father of us, and of our Lord Jeſus Chriſt.*

And here I deſire all my readers to take notice, that in all the five texts I have laſt cited, *our tranſlators have inſerted the word* from *in a different character in our tranſlation*, thus, [and *from* the Lord Jeſus Chriſt] whereas there is not a word in the original of that purport: but they who tranſlated the following ſeven like *ſalutations* in the ſubſequent epiſtles durſt not preſume to put in the word *from*, but left it quite out. *Col.* i. 2. 1 *Theſ.* i. 2. 2 *Theſ.* i. 2. 1 *Tim.* i. 2. 2 *Tim.* i. 2. *Tit.* i. 4. *Phil.* ver. 3.

In all the laſt cited places, GOD *the Father*, is St. *Paul*'s conſtant ſtile, and ſo it is in the famous text, *Phil.* ii. 11. and in chap. iv. 20. and in all the following texts. 1 *Theſ.* i. 1. iii. 11. 2 *Theſ.* i. 1, 2. ii. 16.

St. *James* uſes the ſame ſtile, Jam. iii. 9. viz. *we* chriſtians *bleſs*, that is, worſhip, GOD *even the Father:* this is our way of worſhip.

St. *Peter* uſes the ſame ſtile, viz. GOD *the Father:* and, *bleſſed be the* GOD *and Father of our Lord Jeſus Chriſt.* 1 Pet. i. 2. 3.

We have theſe very remarkable words (Chriſt)

having *received from* GOD *the Father, honour and glory*, &c. 2. Pet. i. 17.

Grace, mercy, and peace, from GOD *the Father.* 2 John 3.

GOD *the Father* *. Jude, ver. 1.

COROL-

* *John* xvii. 3. *This is life eternal to know, (or acknowledge) thee*, O Father, to be *the only true* GOD, *and Jesus whom thou haſt ſent*, to be *the Chriſt*, or Meſſias.

Note 1. Theſe words were ſpoken by *Jeſus Chriſt* upon the moſt ſolemn occaſion, therefore are highly to be regarded,

2. They are a part of his prayer to GOD the Father, and undoubtedly with the higheſt degree of devotion.

3. What Chriſt ſpake himſelf upon all other occaſions ought to be highly regarded, but if any preference ought to be given, what he ſaid in the words above, being part of his ſolemn addreſs to GOD, ought to be chiefly regarded.

4. There is no figurative expreſſion in the words, as is owned by all the antients and the moderns: then the words muſt be taken in their plain, literal, obvious ſenſe; and it is hardly poſſible to underſtand them otherwiſe than in the literal ſenſe.

5. And that literal ſenſe, which does expreſs Chriſt's own mind, is, that the *Father alone was* the true GOD, or *the only true* GOD; and that *he*, Jeſus Chriſt,

COROLLARIES.

1. By the frequent uſe of this ſtile, GOD *the Father:* &c. it ſeems very probable, that the *apoſtles*, and *their diſciples*, the *firſt chriſtians*, commonly made uſe of theſe words in writing and ſpeaking of GOD.

2. It

Chriſt, or the Meſſias, was a perſon ſent by GOD, or GOD's meſſenger.

6. That perſon whom *Jeſus Chriſt* prayed to, and ſolemnly acknowledged to be the only true GOD, muſt be owned and acknowledged by all good chriſtians to be the only true GOD.

7. That perſon whom Jeſus Chriſt ſolemnly declares to be the meſſenger of GOD, or ſent by GOD, cannot poſſibly be the true GOD in the higheſt ſenſe of thoſe words, becauſe Chriſt declares the Father alone to be the only true GOD whom he prayed to: and becauſe all muſt acknowledge that Chriſt plainly diſtinguiſhed himſelf by praying to his Father as the only true GOD, and by owning himſelf to be ſent, or to be the meſſenger of that true GOD.

8. If this be the ſenſe of Chriſt, and his true meaning, then it is alſo the doctrine of eternal life; and alſo a principal doctrine, as appears by the demonſtrative pronoun *this*, and conſequently *this doctrine* ought to be received and acknowledged by all the chriſtian world.

9. This

2. It is moſt obſervable, and very notorious, that *Jeſus Chriſt*, and the *Holy Ghoſt*, are *never mentioned*, in the *Holy Scriptures*, in a like ſtile; *viz.* GOD *the Son*, and GOD *the Holy Ghoſt:* though theſe be now the *unſcriptural* and *antiſcriptural terms* of the *modern tritheiſts*, in moſt religious aſſemblies, throughout chriſtendom.

3. It is moſt evident from theſe terms, *viz.* GOD *the Father*, who was the GOD, and the *one* GOD of

9. This very doctrine Chriſt declares, that the Father gave him, ver. 2, on purpoſe that he ſhould deliver it to his followers: and ver. 8. This doctrine, or the words which God had given him, he himſelf had delivered to his diſciples, and they had received it, and acknowledged indeed that he came forth from GOD, and believed that GOD had ſent him.

10. Who then that profeſſes himſelf a chriſtian can refuſe to acknowledge a doctrine delivered from GOD to Chriſt, and by Chriſt owned, and delivered to his diſciples, and by them received and acknowledged, as he declares in this prayer to GOD the Father. *John* xvii. 3, 7, 8.

In Chriſt's words, ver. 2, there are expreſsly mentioned two perſons, and each of thoſe two perſons are deſcribed by two diſtinguiſhing characters, by Chriſt himſelf, *viz.* 1. The Father is called the only true God. And 2. Jeſus Chriſt is called him whom the Father ſent. And the ſecond characters contain two more remarkable points, *viz.* 1. That the Father was the perſon who ſent. And 2. Jeſus Chriſt was the perſon ſent.

the

the *apoſtles*, &c. And the ſame great truth will alſo appear in ſeveral other heads, or titles, in *this collection*.

4. It is alſo moſt obſervable, that although in the *apoſtacy* of the chriſtian church from ſome of the great and fundamental doctrines of *Jeſus Chriſt* and *his apoſtles*, many diſputes have riſen about the *Son* and *Holy Ghoſt*, and for many ages overſpread *moſt part of Chriſtendom*: yet it hath never been queſtioned, but in all times and countries ever held and maintained, *that the Father is* GOD. This great truth has ever ſtood firm and unqueſtioned amongſt all the *trinitarian* and *tritheiſtic ſophiſters* in the *chriſtian church*. Now when this great point hath ever been held in all the ages and countries whereever chriſtianity hath been believed and profeſſed; it is an amazing thought, that a *firm ſtand* was not made here; but ſome chriſtians ſhould boldly advance, and dare to aſſert, that beſide and after the *Father*, a ſecond and a third perſon, are GOD too.

5. If the concurring language of the foregoing texts be ſufficient, as it certainly muſt be, to eſtabliſh this notion that the *Father* is the only true GOD, then it muſt follow, that it is not in the power of any general council, ſynod, or convocation, to eſtabliſh any contrary or different doctrine; nor, indeed, to appoint the uſe of any form of words

inconſiſtent

inconſiſtent with that doctrine; ſuch as this vulgar doxology, to GOD *the* FATHER, GOD *the* SON, *and* GOD *the* HOLY GHOST: which ſet of words not only lead directly to *tritheiſm*, but expreſs a formal *tritheiſm*.

CHAP. IX.

GOD *the* FATHER, *and the* GOD *of our Lord* JESUS CHRIST, *and* the GOD and FATHER of our Lord JESUS CHRIST, *the frequent ſtile and characters, of the* ONE *true* GOD *in the New Teſtament.*

Note 1. THIS ſtile cannot poſſibly be aſcribed to *Chriſt*, or to the *Holy Ghoſt*.

2. *Jeſus Chriſt* and the *Holy Ghoſt*, are never in all the New Teſtament expreſsly ſtiled *the* GOD *and* FATHER *of us chriſtians*; or GOD *the Son*, GOD *the Holy Ghoſt*, *in expreſs terms*.

Jeſus Chriſt expreſsly owns the FATHER to be the *only true* GOD, *John* xvii. 3. See chap. Of his Worſhip.

Rom. i. 7. St. *Paul* has theſe words, *the* GOD *and* FATHER *of us, and of our Lord Jeſus Chriſt*.

Rom. xv. 5, 6. St. *Paul* wiſhes or prays that the *Roman Chriſtians may be of one mind, according to Chriſt Jeſus, that they might with one mind and*

with

with one mouth glorify the GOD *and* FATHER *of our Lord Jeſus Chriſt.*

1 Cor. i. 3. St. *Paul* wiſhes for the *Corinthians* in theſe words, *Grace and peace from* GOD *the* FATHER *of us, and of our Lord Jeſus Chriſt.* And viii. 5, 6. *Though there be Gods many ſo called* (among the heathens) *yet to us* (chriſtians) *there is but* ONE GOD, *the* FATHER.

xv. 24. *Then cometh the end, when he* (that is Chriſt) *ſhall deliver up the kingdom to* GOD *even the* FATHER, *ver.* 23. And *when all things have been put under him* (that is, Chriſt) *then ſhall the Son alſo himſelf be put under him* (that is, GOD) *who did put all things under him, that* GOD *may be all in all.*

2 Cor. i. 2. *Grace and peace from the* GOD *and* FATHER *of us, and of our Lord Jeſus Chriſt.*

Ver. 3. *Bleſſed be the* GOD *and* FATHER *of us, and of our Lord Jeſus Chriſt.*

xi. 31. *The* GOD *and* FATHER *of our Lord Jeſus Chriſt, who is bleſſed for evermore.*

Gal. i. 1. GOD *the* FATHER *who hath raiſed him* (that is, Chriſt) *from the dead.*

Ver. 3. *Grace and peace from* GOD *the* FATHER *of us, and of the Lord Jeſus Chriſt.* So the *Alexandrian* and other MSS. Aud it is St. *Paul's* ordinary ſalutation in his epiſtles.

Ver. 4. *According to the will* of GOD *our* FATHER; *or the* GOD *and* FATHER *of us.*

Epheſ. i. 2. St. *Paul* uſeth the ſame form of ſpeech,

ſpeech, as in almoſt all his epiſtles, *Grace and peace from the God and* FATHER *of our Lord Jeſus Chriſt.*

Ver. 3. *Bleſſed be the* GOD *and* FATHER *of our Lord Jeſus Chriſt.*

Ver. 17. He petitions, that *the* GOD *of our Lord Jeſus Chriſt, the glorious* FATHER, *would give the* Epheſians *a ſpirit of wiſdom*, &c.

iv. 6. *There is one* GOD *and* FATHER *of all, who is above all, and through all, and in all.*

v. 20. *Giving thanks always for all things unto* GOD, *even the* FATHER. *Note*, GOD, the FATHER, the only object of our thankſgiving, plainly demonſtrated.

vi. 23. *Grace and Love from* GOD *the* FATHER *of us, and our Lord Jeſus Chriſt.* For ſo is the true reading in ſome copies; and it agrees with the foregoing and following ſalutations often uſed by St. *Paul.*

Phil. i. 2. *Grace and peace from* GOD *the* FATHER *of us and of our Lord Jeſus Chriſt.*

Phil. ii. 9, 11, *Wherefore* GOD *hath highly exalted him* (that is, Chriſt) *and given him a name above every name—that every tongue ſhould confeſs, that Jeſus Chriſt is Lord*, or rather that the Lord Jeſus is the Chriſt, that is, the Meſſias, *to the glory of* GOD *the* FATHER.

iv. 20 *To* GOD *the* FATHER *of us*, or our Father, *be glory through all ages.* Amen.

And here it is obſervable, that in all the forecited texts, that are ſalutations, at the beginning of St. *Paul's*

Paul's epiſtles our *tranſlators* have inſerted in five places the word from, before *the Lord Jeſus Chriſt*, though they found no *from* in the original. But they who tranſlated the ſeven following ſalutations, with modeſty left it out. *Col.* i. 2. 1 *Theſ.* i. 2. 2 *Theſ.* i. 2. 1 *Tim.* i. 2. 2 *Tim.* i. 2. *Titus* i. 4. *Philem.* ver. 3. as obſerved before.

Col. i, 2. *Grace be unto you, and peace from* GOD *the* FATHER *of us, and of our Lord Jeſus Chriſt.*

Ver. 3. *We give thanks to the* GOD *and* FATHER *of our Lord Jeſus Chriſt.*

iii. 17. *Giving thanks to* GOD *the* FATHER *through* or by *him*; that is, by *Chriſt's* direction and and example. See chap. Of worſhip.

1 Theſ. i. 1. St. *Paul* addreſſes *the church of the Theſſalonians, which is in* GOD *the* FATHER *of us, and of our Lord Jeſus Chriſt*; as the *Alexandrian* MS. reads it; and wiſhes them, according to his uſual form of words, *Grace and peace from* GOD *the* FATHER *of us, and of our Lord Jeſus Chriſt.* He immediately renders *thanks to* GOD, as he ſays he did always; making mention of the *Theſſalonians* in his prayers, *ver.* 2, in the ſight or preſence of GOD the Father. The ſame title, chap. iii. 11, 13. GOD the Father.

2 Theſ. i. 1, 2. The ſame ſtile as in the beginning of the firſt epiſtle; GOD *our* FATHER, and *the* GOD *and* FATHER *of us, and of our Lord Jeſus Chriſt.* And chap. ii. 16. GOD *the* FATHER.

1 Tim. i. 2. *Grace, mercy, and peace, from* GOD *the* FATHER *of us, and of our Lord Jeſus Chriſt.*

2 Tim.

2 Tim. i. 2. St. *Paul* repeats the ſame ſalutation in the ſame words (as it is read in ſome copies), and this reading is conformable to the like words uſed in many other places in St. *Paul's epiſtles.*

Tit. i. 4. *Grace, mercy, and peace, from* GOD *the* FATHER.

Philem. ver. 3. *Grace and peace from* GOD *the* FATHER *of us and of our Lord Jeſus Chriſt.* And St. *Paul* immediately adds to this his wiſh or prayer: *I thank my* GOD, (that is, *the* GOD *and* FATHER *of us, and of our Lord Jeſus Chriſt,* whom only, St. *Paul* himſelf worſhipped, and taught all, in every place, ſo to do.) See the texts under the title of *worſhip.*

Oecumenius reads in his New Teſtament thus, *James the ſervant of* GOD *the* FATHER. Jam. i. 1.

St. *James* ſays, *Pure and uncorrupted religion with* GOD *the* FATHER *is this,* &c. *ver.* 7.

We bleſs GOD *the* FATHER, ch. iii. 9. that is, we chriſtians own GOD *the* FATHER to be *our* GOD; and bleſs, that is, worſhip him alone.

St. *Peter* ſpeaks of GOD in the very ſame ſtile or words, *the foreknowledge of* GOD *the* FATHER, 1 Pet. i. 2. Again ver. 3. *Bleſſed be the* GOD *and* FATHER *of our Lord Jeſus Chriſt.*

St. *Peter* in his ſecond epiſtle uſeth the ſame ſtile, for ſpeaking in chap. i. ver. 16, 17. of the power and appearance of our Lord Jeſus Chriſt, he adds, *that he* (that is, Jeſus Chriſt) *had received honour*

and

and glory from GOD *the* FATHER, *when a voice from the excellent glory of* GOD *ſaid, This is my beloved Son.*

St. *John* uſeth a like ſalutation with St. *Paul*, in theſe words, *Grace, mercy and peace, be with you from* GOD *the* FATHER. 2 John ver. 3.

St. *Jude*, in the firſt verſe of his ſhort epiſtle, uſeth the like ſtile with the *three foregoing apoſtles*, ſpeaking of the *chriſtians* who were ſanctified by GOD *the* FATHER.

St. *John* in his Revelation, chap. i. ver. 6. uſeth the ſame ſtile, ſaying, that Jeſus Chriſt hath made us kings, &c. *to* GOD *and his* FATHER, or rather, *to his own* GOD *and* FATHER, which is more according to the original.

N. B. 1. It is very remarkable, and deſerves a higher and ſtricter attention, than hath been given by theſe laſt degenerate ages, that St. *Paul*, St. *James*, St. *Peter*, St. *John*, and St. *Jude*, have in the foregoing paſſages carefully obſerved an uniform ſtile in ſpeaking of and worſhipping GOD. GOD *the* FATHER is the current and frequent form made uſe of by theſe five ſacred writers; and particularly in the ſalutations addreſſed to the chriſtian converts of the apoſtolic age.

2. It is evident that the apoſtles who writ, and they who were written to, were very well acquainted with this form of words; *the* GOD *and* FATHER,

&c.

&c. as being the familiar and ordinary terms they uſed in ſpeaking and writing in the *apoſtolic age*.

3. And it is moſt certain, that theſe forms of ſpeaking, GOD *the Son*, and GOD *the Holy Ghoſt*, are never uſed by the four evangeliſts, or the other ſacred writers, in any one place or paſſage throughout the New Teſtament; and yet theſe unſcriptural, theſe antiſcriptural forms are very familiar, and in common uſe, in the writings and worſhip of the *Athanaſian heretics*, and *apoſtate tritheiſts* of theſe moſt corrupting and corrupted later ages!

4. It is alſo moſt obſervable that although in the great apoſtacy of the chriſtian churches from ſome of the doctrines of *Jeſus Chriſt*, and his apoſtles, many and warm diſputes have riſen, and ſtill continue in moſt parts of Chriſtendom, about the *nature*, *perſon*, &c. of the *Son* and *Holy Ghoſt*: yet it hath never been queſtioned, but in all times, and among all parties of chriſtians, it hath been conſtantly held and maintained, that the FATHER is GOD. This *great truth* hath ever ſtood firm and unqueſtioned among all the *trinitarian* and *tritheiſtic ſophiſters*. And if *the* FATHER *be* GOD, he muſt be *all-ſufficient*, and *poſſeſſed of all perfections*; yet the *moſt perfect*, and *all-ſufficient Father*, is *not God enough* in *their creeds*; but they want, and acknowledge two more, to complete their *antiſcriptural*, *tritheiſtic doxology*: *Now to* GOD *the Father*, GOD *the Son*, *and* GOD *the Holy Ghoſt*, &c.

Although

Although the citations from ſcripture, and ſentiments of the author in this chapter, are much to the ſame purpoſe with what is mentioned in the foregoing chapter, yet the chriſtian reader, I hope, will excuſe what may be accounted a tautology in a matter of ſo high importance; it being the firſt and fundamental principle of the whole chriſtian religion.

By theſe words, GOD *the* FATHER, being always uſed by the *ſacred writers* in *appoſition* (as the grammarians ſpeak) it is evident and moſt certain, that *according* to the cuſtom of all known languages, the word *father* is a term applied to the word GOD, to denote and define expreſsly who was their GOD. And they having never once uſed theſe words, GOD *the Son*, and GOD *the Holy Ghoſt*, (in *appoſition*) certainly demonſtrates, that they had not from *Chriſt* and his *apoſtles* any authority to uſe in their writings ſuch ſtile or language to their diſciples or readers. And all judicious perſons will ſoon acknowledge, that no ſuch words as GOD *the Son*, were ever uſed of, or to *Chriſt*, during his whole public miniſtry in *Judea*, by any of his apoſtles, diſciples, or followers. When their *zeal* warmed them into the higheſt and loudeſt *acclamations*, thoſe amounted no higher than, *Hoſanna to the ſon of David, Bleſſed be he* (we wiſh ſucceſs to him) *who cometh in the name of the Lord* (Jehovah); that is, who cometh as GOD's prophet or meſſenger.

This

This very remarkable paſſage is recorded by all the four evangeliſts, who ſay, that *a multitude, a very great multitude, followed Jeſus*; and that *the whole city of Jeruſalem was moved*, and enquired, who he, *Jeſus*, was, whom the multitude attended with ſuch loud acclamations? And the multitude told the enquirers, *It was Jeſus the prophet from Nazareth of Galilee.* Mat. xxi. 9, 10, 11. Mark xi. 9, 10. Luke xix.38. John xii. 13.

N. B. That this great multitude who followed Chriſt were his diſciples; that moſt of theſe diſciples had been ſo from the beginning of his firſt publick appearance in the three years and half of his miniſtry; that this multitude, and the other multitudes who attended him at his two miraculous entertainments of them, and the people who were healed, and the ſpectators too, all gave glory, not to *Chriſt*, but to GOD, the only author and efficient of the miracle, *&c.*

It muſt then be a moſt reaſonable concluſion that theſe diſciples, who had the higheſt eſteem for their maſter *Jeſus Chriſt*, moſt certainly gave *him*, on this occaſion, the higheſt character they ever heard and knew belonging to him, and that, if they had ever heard him called GOD *the Son*, or ever named, or mentioned by any of the *appropriate characters* of GOD, the multitude in this their rapture and joyful acclamation, would certainly have proclaimed him in the higheſt character, and not only as a

prophet

prophet of Nazareth in Galilee. Does this language come up to the high notions, and veneration of the preſent age?

The *Ebionites, i. e.* the people of *Judea*, who embraced the chriſtian religion, and who many of them had heard *Chriſt* preach, and were perſonally acquainted with him and his apoſtles, had diſciples or deſcendants from them, who lived in all parts of *Judea* and *Galilee.* Their congregations were taken notice of by St. *Auſtin* himſelf in his time. Theſe original *Ebionites*, I ſay, muſt certainly be ſuppoſed to have been perfectly well acquainted with the birth and parentage, life and doctrine, crucifixion, reſurrection, and aſcenſion, of their maſter *Jeſus Chriſt.* No perſon or perſons of any foreign country could poſſibly be ſo well informed and thoroughly acquainted with the place of *Chriſt*'s birth, his parents and other relations as the original *Ebionites* were, natives of *Judea*, and many of them near neighbours of *Joſeph* and *Mary*, whom our preſent copies mention as his ſuppoſed parents. Let then all mankind judge whether any perſon ſo publickly known through all *Judea* and *Galilee*, and the capital *Jeruſalem*; and appearing, and preaching, and worſhipping in the ſynagogues and temple on the moſt ſolemn feſtivals; I ſay, let all mankind be judges who could poſſibly ſo well know and truly judge of the perſon and characters of *Jeſus Chriſt* as all his countrymen who were born and bred, lived and converſed with him, attended

him during his whole public miniſtry, became his diſciples, his moſt intimate friends and followers; whether ſuch perſons, who had ſuch opportunities of knowing *Chriſt*, which all the reſt of the world could not have, could poſſibly be miſtaken in their notions and judgment of the perſon and doctrine of *Jeſus Chriſt!* yet theſe very perſons never once aſcribed to him one divine character; but the higheſt they give him in our preſent copies in their higheſt tranſport of joy, is, that he was the prophet that came from *Nazareth* in *Galilee*.

As theſe terms, GOD *the* FATHER, are ſo often and conſtantly found and uſed in the ſacred writings of the *New Teſtament*, it cannot be doubted, but the holy apoſtles ever uſed the ſame language among their diſciples in whatever country or nation they preached the chriſtian religion. And the author is of opinion, that the ſame ſtile may ſtill be found in the genuine writings of the earlieſt ages, that are now extant: and the author earneſtly requeſts, that ſome perſon of great candour and learning would examine and collect the ſeveral paſſages which expreſs the ſenſe of thoſe writers: which he is perſuaded will be found uniform, and in the very ſame terms, when ſpeaking of GOD *the* FATHER, that appears in the foregoing collection out of the ſacred ſcriptures.

The *Creed*, commonly called the apoſtles, uſes theſe terms, GOD *the* FATHER, but not GOD *the Son*, nor GOD *the Holy Ghoſt*: and the preference

in all creeds of all parties is given to GOD *the* FATHER; and in all *liturgies*. O how happy a preſervative is this of that great fundamental principle, that GOD *the* FATHER alone is the GOD of the *chriſtians!*

CHAP. X.

GOD, *the* FATHER, *only* WISE, ΣΟΦΟΣ, *in the higheſt ſenſe.*

AND all the angels ſtood round about the throne (of GOD) and *fell before the throne on their faces*, and *worſhipped* GOD, *ſaying, Bleſſing, and glory, and wiſdom, and thankſgiving, and honour*, &c. *be unto our* GOD *for ever and ever*. Amen. Rev. vii. 12.

1. In the ninth and tenth verſes foregoing, a great multitude of all nations, &c. are ſaid, with a loud voice, to aſcribe ſalvation *to* GOD *ſitting on a throne* and unto the *Lamb*. Where note, that though *ſalvation* be aſcribed to both; yet it is plain from divers paſſages, *that it is originally, primarily, and chiefly, to be aſcribed to* GOD *alone*, as Rev. xix. 1—7. For *Chriſt is a Saviour raiſed up by* GOD, Acts, v. 31. *Chriſt is a Saviour, ſent, given and raiſed up by* GOD, *the original cauſe of ſalvation*, and of all bleſſings to his creatures. Acts xiii. 23.

2. But it is alſo to be noted, that the angels, who ſtood round about the throne of GOD, fell on their faces and *worſhipped* GOD *alone*, and *not the Lamb*, ver. 12. For *theſe angels* knew perfectly the difference

between *original* and *derivative being and perfections.*

We find a doxology *to the* ONLY WISE GOD, moſt worthy of all imitation; Rom. xvi. 27. Here the excluſive term ONLY ſhuts out *all competitors, co-ordinate* or *co-eſſential* (as the *tritheiſts* ſpeak) even *Jeſus Chriſt* himſelf; *through whom,* as it follows, this praiſe is to be given to the ONLY WISE GOD, for ever and ever.

There is a like doxology, *to the* ONLY WISE GOD; Jude, ver. 25, to which is added in the *Alexandrian* and other copies, *through Jeſus Chriſt our Lord.* Here again obſerve, that *Jeſus Chriſt* is not included but excluded by the term ONLY; and by the words, *through Jeſus Chriſt,* for through him glory and majeſty, dominion and power, are aſcribed, both now and through all ages, *to the* ONLY WISE GOD.

In this and the following divine perfections, excluſive terms are uſed by the ſacred writers, to ſhew that GOD is poſſeſſed of, and to him alone belong; thoſe characters in the higheſt and moſt ſuperlative degree.

CHAP. XI.

GOD, ALMIGHMY, Παντοκρατωρ, *in the higheſt ſenſe.*

ΠΑΝΤΟΚΡΑΤΩΡ that is ALMIGHTY, is uſed ten times in the New Teſtament. And it is *ſolely applied*

applied to GOD, in thoſe *ſacred writings*; but never applied to *Jeſus Chriſt*, or the *Holy Ghoſt*. *Note*, This word is uſed by the LXX in the *Old Teſtament* very often, and always applied to GOD, *about one hundred and twenty times*, and plainly appears to be an appropriate character of GOD: and is not once applied to *Jeſus Chriſt* in the New Teſtament.

St. *Paul* uſeth the word but once in all his epiſtles, 2 *Cor.* vi. 18. where nobody can doubt to whom it is applied; unqueſtionably, St. *Paul* applied this character to GOD the FATHER, as St. *John* hath in the *Revelations*. The two apoſtles could not differ in this. St. *John* uſeth this word nine times in his *Revelations*, in the following manner:

Rev. i. 8. *I am the alpha and the omega, the beginning and the end, ſaith the* LORD GOD; (ſo the *Alexandrian* copy) *who is, and was, and is to come, the* ALMIGHTY. Now it muſt be obſerved, as it is indeed moſt remarkable, that the appropriation to GOD alone is confirmed by four diſtinct beings, *viz.* by GOD who gave the *revelation*; by Chriſt who received it; by the angel who delivered it; and by St. *John* who wrote it. Now GOD, and Chriſt, and the angel, and St. *John*, could not be miſtaken. This is an invincible teſtimony.

St. *John* in a viſion, iv. 2, 3, 8. ſaw a throne *in heaven, and* one ſitting *upon it*, whom he deſcribes particularly, with his attendants on ſeats, and four living creatures. And they ceaſe not day and night,

ſaying, *Holy, holy, holy*, LORD GOD, *the* ALMIGHTY, (the firſt title there mentioned) *who was and is, and is to come*, (the ſecond title) *who ſits on the throne*, (the third title) *who liveth for ever and ever:* (the fourth and laſt title of the ſupreme GOD there mentioned.) Now all theſe are the appropriate titles (never of *Jeſus Chriſt)* but of his GOD and father alone.

Rev. xi. 17. St. *John* repreſents the twenty-four elders falling on their faces, and *worſhipping* GOD, and ſaying, *We give thee thanks*, O LORD GOD ALMIGHTY, *who art, and waſt, and art to come.* No doubt, theſe applied rightly the character, viz. the ALMIGHTY.

St. *John* alſo repreſents thoſe who got the victory over the beaſt, ſinging the ſong of *Moſes*, and the ſong of the *Lamb*, and ſaying, *Great and wonderful are thy works, O* LORD GOD ALMIGHTY, or *the* ALMIGHTY, xv. 3. *Note*, Here the *Lamb himſelf* is by St. *John* repreſented as the *compoſer* or *ſinger* of a ſacred hymn to GOD the ALMIGHTY. Here again Chriſt is repreſented aſcribing this character (the ALMIGHTY) to GOD alone.

xvi. 7. St. *John* repreſents another angel, ſaying, *Verily*, O LORD GOD ALMIGHTY, *true and righteous are thy judgments.* The ſame divine title is repeated, ver. 14.

St. *John* in chap. xix. ver. 4. repreſents the twenty-four elders and four living creatures falling down, and

and worſhipping GOD, *ſitting upon a throne*; and afterwards a great multitude, ſaying, *Hallelujah*, that is, praiſe ye JEHOVAH; *for the* LORD, *the* GOD ALMIGHTY *reigneth*; or, *the* LORD GOD OMNIPOTENT *reigneth*. And *ver.* 7, it follows, Let us give *him* glory, for the marriage of the *Lamb* is come. *Note*, Whatever is to be underſtood as a benefit, or honour by that marriage of the *Lamb*, the praiſe or glory of it is here expreſſly required to be *given to the* LORD GOD ALMIGHTY. Afterwards, St. *John* deſcribing *Chriſt* in ſeveral particulars, from *ver.* 10 to 15, expreſſly ſays, that he, (that is, *Chriſt*) treadeth the wine-preſs of the wrath, *&c.* of GOD, the ALMIGHTY. By which words the diſtinguiſhing title or character, THE ALMIGHTY, is given to GOD *alone*, and *not to Chriſt*. And xxi. 22. the appropriation of this title or character is very expreſs: for GOD, and the *Lamb*, being there both mentioned, St. *John* ſtiles the firſt, thus, the LORD GOD ALMIGHTY; and the ſecond, *Jeſus Chriſt*, the *Lamb* only.

N. B. In conformity to this divine character, it ſeems evidently to have been the general faith of all chriſtians in the three or four firſt ages after *Jeſus Chriſt* and his apoſtles, and later, that the word παντοκρατωρ, that is, ALMIGHTY, or OMNIPOTENT, ought to be applied only to GOD the FATHER, for ſo it appears in fact to be applied in the

creeds, commonly called, the *Apoſtles*, the *Nicene*, and the *Athanaſian*.

Biſhop *Pearſon* obſerves, that the oldeſt and ſhorteſt creeds had always this attribute expreſſed, inſomuch that it was ordinarily by the antients taken for the FATHER. Happy had been the ſucceeding ages, if they had continued fixed and invariable in this notion. Hitherto however daring the trinitarian noveliſts have appeared, in framing very many new creeds, yet they never yet formally and in expreſs terms condemned the apoſtles creed, as defective or imperfect; though their enlargements and explications in their ſucceeding creeds ſtrongly imply a cenſure of its inſufficiency. And while this creed ſtands foremoſt in the opinion of moſt chriſtians, it is a ſtrong bulwark for the antient faith, and againſt the modern heretics.

N. B. This term or title, παντοκρατωρ, is applied by the LXX in their verſion, to GOD only, above one hundred and twenty times in the Old Teſtament; and how it is uſed in the New Teſtament, is ſeen in the beginning of this chapter. Hence it may be well concluded, that this character hath ſtood ever applied to GOD alone, in the ſacred writings, and was never applied to *Jeſus Chriſt* by the ſacred writers of the bible, nor the compilers of the three creeds. The author or authors of the *Athanaſian* creed have, indeed, uſed παντοδυναμος, but that is not once uſed in the New Teſtament.

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Μονος δυναστης· μονος εχων αθανασιαν; *the only potentate, who only hath immortality.* Theſe and other following characters are never given to *Jeſus Chriſt*, or the *Holy Ghoſt*, except the *King of Kings*, and *Lord of Lords*, given to *Chriſt* in a limited ſenſe.

In a noble paſſage of St. *Paul*, 1 *Tim.* vi, 13, 14, 15, 16. we have a ſtrong and clear account of his notion of GOD, and of *Jeſus Chriſt* in theſe words; *I charge thee in the preſence of* GOD, *who quickeneth all things*, (that is GOD's character) *and of* JESUS CHRIST, *who before Pontius Pilate made a good profeſſion or confeſſion*, (that is *Chriſt's* character) *that thou keep* this commandment, *until the appearing of our Lord* JESUS CHRIST, *which* appearance, *in his ſeaſons, he*, i. e. GOD *ſhall ſhew*, or eminently make manifeſt, who *is the* BLESSED AND ONLY POTENTATE, *the* KING OF KINGS, and *the* LORD OF LORDS, *who only hath* IMMORTALITY. Theſe are moſt evident characters of *the moſt* HIGH GOD, by which he is moſt clearly diſtinguiſhed from, and exalted above, *Jeſus Chriſt*, whoſe appearance, how illuſtrious ſoever it ſhall be at the great day, Mark viii. 38. Luke ix. 26; yet it ſhall be in the *glory given by*, and *received from* GOD *the Father*, who ſhall ſhew forth and manifeſt that appearance of *Jeſus Chriſt*, 1 *Tim.* vi. 15. *Whom alſo* GOD *raiſed from the dead, and gave him glory.* 1 *Pet.* i. 21. See 2 *Pet.* i. 17. where ſpeaking of the power and coming of our Lord *Jeſus Chriſt*, St.

Peter ſays of *Chriſt*, that *he received from* GOD *the Father, honour and glory.*

In this remarkable paſſage, theſe three points are evident, and inconteſtable.

I. That GOD and *Jeſus Chriſt* are here fully and evidently diſtinguiſhed, as two diſtinct beings.

II. That GOD has his characters or titles applied to *him*, and that excluſively.

III. *Jeſus Chriſt* himſelf never has thoſe characters or titles applied to him by any of the ſacred writers, abſolutely, and without limitation: for although *Jeſus Chriſt* is twice called, *Rev.* xvii. 14. and xix. 16. KING OF KINGS, and LORD OF LORDS, yet it is moſt certain, that *Jeſus Chriſt* is *a king by the appointment of his Father*, *Luke* xxii. 29. And this *appointed kingdom* he ſhall ſurrender *to* GOD *the Father*, 1 *Cor.* xv. 24. *who did put all things under him:* that is, made him king: and at the end, *the Son himſelf ſhall be ſubject to him, who did put all things under him*, that GOD *may be all in all.* Κεφάλη χριςȣ̀ ὁ Θεός. 1 *Cor.* xi. 3. The head of Chriſt is GOD.

And as to the title of *Lord*, that alſo Chriſt has by the appointment or gift of GOD. *Acts* ii. 36. *Let all the houſe of* Iſrael *know, ſays St.* Peter, *for certain, that* GOD *hath made him Lord and Chriſt, whom ye have crucified.* See under the title, *Lord:* by many paſſages in which it will appear, that *Jeſus Chriſt is ſuch a Lord*, as hath *his* GOD *and Father for a ſuperior.*

CHAP.

CHAP. XII.

The character of the ONE TRUE GOD, *in theſe or the like words. The* GOD *who made the heavens, the earth, the ſea, and all things therein; applied to the* GOD *and* FATHER *of our Lord* Jeſus Chriſt; *but never applied to* Jeſus Chriſt *himſelf throughout all the holy ſcriptures.*

THOU art GOD, *who haſt made the heaven, and the earth, and all that in them is,——Grant that ſigns—may be done—by thy holy child Jeſus, Acts* iv. 24, 27, 30. The ſame character is reported, *Acts* xiv. 15. and xvii. 24. And by an angel, *Rev.* xiv. 7. *Worſhip ye him who hath made the heaven and the earth, and the ſea,* &c. which words, as St. *John* repreſents it, the angel pronounced with a loud voice, to ſhew the importance of the point, and to require the attention of the hearers. Theſe three are the only places in the New Teſtament, where this *character of* GOD is expreſſed in this *phraſe*; and it appears evidently by the context in the firſt paſſage, that this character is applied to him, who is ſo often ſtiled, *the* GOD *and* FATHER *of our Lord Jeſus Chriſt:* particularly by St. *Paul* in his epiſtles, at their beginning, and in other places. See chap. Of GOD; and of the *Father*.

but are never in any one text, once applied to *Jeſus Chriſt.*

In the Old Teſtament, this phraſe, *the Lord* JEHOVAH *made the heaven and the earth,* is often mentioned, as *Exod.* xx. 11. xxxi. 17. emphatically, 2 *Kings* xix. 15. *Thou art the* GOD, *even thou alone, of all the kingdoms of the earth; thou haſt made heaven and earth.* 2 *Chron.* ii. 12. and *Nehemiah* ix. 6. The like words, *Job* ix. 8. *Who alone ſtretcheth out the heavens, Pſalm* cxv. 15. cxxi. 2. cxxiv. 8. cxxxiv. 3. cxlvi. 6. *Iſaiah* xliv. 24. *I am the Lord who maketh all things, who ſtretcheth forth the heavens alone, who ſpreadeth abroad the earth by myſelf.* xxxvii. 16. Jer. xxxii. 17.

In theſe paſſages we ſee this character belongs to ALMIGHTY GOD. No wonder then, that generally, if not in all the *antient creeds,* both *Greek* and *Latin,* it *ſhould be made the very firſt article.* And, which ought always to be moſt carefully obſerved, this character is aſcribed in *moſt creeds,* even in that called the *apoſtles,* to GOD *the Father alone.*

Now, GOD being ſtiled, in both the *Old and New Teſtament,* the maker of heaven and earth, and in the two antient creeds, *viz.* the apoſtles, and the Nicene; and in *moſt other creeds*; moſt certainly the authors of thoſe creeds muſt undoubtedly intend their readers ſhould underſtand, *the Father alone to be the maker of the heaven and the earth*; why elſe is he alone ſo called by them in their creeds? And why

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is that character not given to Chriſt and the Holy Ghoſt in thoſe creeds, if they alſo were makers of heaven and earth? Moſt certainly, they gave the character at leaſt in a peculiar ſenſe to the Father, and we are ſo to underſtand them: and it is moſt certain they did not in thoſe creeds give the character to the Son or Holy Ghoſt; and therefore would not have us make it a part of our belief, that the Son or Holy Ghoſt were to be acknowledged as makers of heaven and earth.

But there is a more deciſive authority than theſe creeds in *Rev.* iv. 8—11. where the *twenty-four elders* are repreſented as falling down before *him, on the throne,* (which moſt certainly is GOD the Father) and ſaying, *Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things; and for thy pleaſure they are and were created.* So *Pſalm* xxxiii. 6—9, *Let all the earth fear the Lord——for he ſpake, and it was done;* that is, ver. 6, 7, *The heavens were made, the waters of the ſea gathered together,* &c.

Note here, 1. The ſole object of their worſhip was GOD the Father, ſitting upon a throne. 2. The worſhippers here ſtiled elders, whomſoever they repreſent, were true worſhippers. 3. The language wherein their worſhip is expreſſed, is an irrefutable argument of their faith, and an invincible reaſon for our concurrence with them in theſe points; *viz.* That GOD the Father is the only ſupreme ob-

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ject of our worſhip; and that GOD the Father alone is to be worſhipped, as the alone maker of heaven and earth.

Acts iv. 24. compared with 26, 27, 30. The whole church at *Jeruſalem* expreſſed with one conſent their faith in this point, ſaying, *O Lord, thou art* GOD *who haſt made the heaven, and the earth, and the ſea, and all things in them.*

In theſe two paſſages, we have two *great and infallible examples, or patterns* of uncorrupted worſhip; in the practice of *the elders* in the *Revelations*, and of the whole church of *Jeruſalem*, the *moſt primitive of all chriſtian churches*, which patterns highly deſerve our conſtant imitation and ſtrict conformity. And it can hardly be queſtioned, but this was the rule of divine worſhip obſerved in the firſt and pureſt ages of the *chriſtian* church; when it is not likely, that in any public forms of worſhip, the *Son*, or *Holy Ghoſt*, were worſhipped as almighty makers of heaven and earth; that character in the creed, then, and to this day, being ſolely applied *to* GOD *the Father*.

Biſhop *Pearſon* on the creed, *p.* 68, inſtructs his readers to uſe theſe words; *I acknowledge this* GOD *creator of the world, to be the ſame* GOD, *who is the Father of our Lord Jeſus Chriſt.*

HE *who made the heavens and the earth muſt be, and is alone the Lord of heaven and earth.*

By the words, *heaven and earth*, *Moſes* and the prophets underſtood the whole world, the whole creation,

creation, *Gen.* i. 1. *In the beginning* GOD *created the heaven and the earth.*

By the words, *heaven and earth, and ſea, Moſes* did not underſtand only thoſe greater parts of the world, or univerſe; but all that in them is, or as the LXX expreſs it, all things that are in them; *viz.* in the *heaven, earth, and ſea, Exod.* xx. 11.

Hence it moſt evidently appears, that, beſide GOD, or GOD only excepted, all other beings in the univerſe, how great or excellent ſoever, were made, or created by GOD: and are not only GOD's creatures, but are ſubject to his power, will, and authority; for he alone muſt be the Lord and Governor of all which he alone hath made, and preſerves.

This great truth is acknowledged by *Jeſus Chriſt* himſelf in his devout addreſs to GOD, Mat. xi. 25, 26. Luke x. 21. in theſe words; *I own*, acknowledge, or *thank thee, O Father, Lord of heaven and earth, that thou haſt revealed theſe things unto babes. Even ſo, O Father, for it was thy good pleaſure.*

The ſame truth is clearly expreſſed by St. *Paul* in his diſcourſe to the *Athenians*, Acts xvii. 24. GOD *who hath made the world and all things therein—He is Lord of heaven and earth*—and the ſame truth was taught by *Moſes* in theſe words; Behold, *the heaven, and the heaven of heavens is the Lord's thy* GOD's, *the earth, and all that is therein*, &c. Deut. x. 14. Pſa. xxiv. 1.

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To this *ſupreme Lord of heaven and earth*, Chriſt who is ſtiled *Lord of Lords*, Revel. xvii. 14. and xix. 16. owes his title of *Lord* and *Chriſt*, as St *Peter* expreſsly aſſures us in his *ſermon*, *Acts* ii. 36. *That ſame Jeſus whom ye* (Jews) *have crucified hath* GOD *made both Lord and Chriſt.*

The Lord who made the heavens, and the earth, *&c.* is by *Moſes* and the prophets called by a proper and peculiar name, JEHOVAH. Our tranſlators, and the LXX, have tranſlated it *Lord:* but that being a word common to men in power and authority; the original word, JEHOVAH, ſhould have remained untranſlated in our, and all other verſions, as the only true and proper name of GOD, by which he made himſelf known to the *Jews*. And then in *Exodus* xx. the words run thus: *I am* JEHOVAH *thy* GOD. *I* JEHOVAH *thy* GOD *am a jealous* GOD. *Thou ſhalt not take the name of* JEHOVAH *thy* GOD. *in vain, for* JEHOVAH *will not hold him guiltleſs, who taketh his name in vain, The ſeventh day is the ſabbath, for* JEHOVAH *thy* GOD. *For in ſix days* JEHOVAH *made heaven and earth; wherefore* JEHOVAH *bleſſed the ſabbath-day, and hallowed it.* And *Deut.* vi. 4, 5. JEHOVAH our GOD is one JEHOVAH. *And thou ſhalt love* JEHOVAH *thy* GOD *with all thy heart.* And if conformable to this, the word JEHOVAH had been uſed in the New Teſtament, where the word *Lord* is often uſed; this might have ſecured a proper diſtinction between the Lord

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our GOD; and our Lord, or maſter, Chriſt. And Chriſt's words, *Mat.* xxii. 37. which he cited out of *Deut.* aforeſaid, would run thus, *Thou ſhalt love* JEHOVAH *thy* GOD *with all thy heart*, or as St. *Mark* hath it, *Hear, O* Iſrael, JEHOVAH *our* GOD *is one* JEHOVAH, as it ſhould have been expreſſed. Mark xii. 29.

If it ſhould be objected, after ſuch clear, ſtrong, and invincible authorities, that St. *John* ſays of *Chriſt*, that *all things were made by him*, and that the *world was made by him:* John i. 3, 10. I anſwer,

I. The words in the original are never uſed by the Seventy to expreſs the creation of the *material world*, or the UNIVERSE: the *ordinary phraſe* uſed in all places to expreſs that, is, *the heavens, the earth, and ſea*, &c. *Acts* xiv. 15. *The living* GOD *who made the heaven, the earth, the ſea, and all things therein.*

II. The prepoſition δι, in the original, παντα δι αυτȣ εγενετο, evidently ſhews, that in this paſſage, *Chriſt*, (or the *word)* is plainly repreſented, not as the *author*, but the *inſtrumental cauſe* in the ſubject of St. *John*'s diſcourſe; whereas in the work of the creation, GOD had *no partners*; for it is moſt expreſsly ſaid, that *he ſtretched out the heavens alone*, *Iſaiah* xliv. 24. *I am the Lord who maketh all things —who ſtreadeth abroad the earth by myſelf.* If GOD acted *alone* and by *himſelf*, there could be no *co-efficients*, none to *co-operate with him.*

III. And

III. And the ſame anſwer will fully ſerve to confute ſuch who argue from St. *Paul's* words in the *Coloſſians*, where he is ſpeaking of the *ſpiritual creation*, as a body, or ſociety, of which *Chriſt* is the *head*; Col. i. 15—20. and ſaith, *all things were formed by him*, δι αυτου; again, *by him (Chriſt)* GOD *was pleaſed to reconcile all things to himſelf*, (GOD) *for it pleaſed* GOD *the Father, that in Chriſt all fulneſs ſhould dwell*, ver. 19. Hence it is plain, that all *things* or *characters* in the paſſage aſcribed to *Chriſt* are the effects of the good pleaſure of GOD. Of whom, the ſame St. *Paul* ſaith expreſsly to us, *there is but one* GOD *the Father, from whom are all things*; and one *maſter Jeſus Chriſt, by whom*, δι ου τα παντα, *are all things*. 1 Cor. viii. 6.

IV. It is very obſervable, that in the two laſt noted paſſages, in 1 chap. of *John*'s goſpel, and *Coloſſ.* i. which texts are commonly underſtood as proofs of *Chriſt's agency* in the *creation of the material world*, or the univerſe, the *ſtile* or *phraſe*, is ſtrong, and in full force againſt that notion: for the τα παντα δι αυτου are referred to *Chriſt, who was with* GOD, chap. i. 1. and was *one by whom* GOD *delivered the goſpel*, and one who declared the will of GOD; ver. 17, 18, and *that the Father was his* GOD: xx. 17. and *the only true* GOD: xvii. 3. that *all power which Chriſt had was given him*: that *he was able to do nothing from himſelf*: that *the Father only ſhews Chriſt*, what *he the Father is doing*: that

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the Father who dwelt in him did the works: v. 19, 20. xiv. 10. Mat. xxviii. 17. that *he knew not the day of judgment, but the Father only:* Mark xiii. 32. That ſuch a perſon ſhould be a *creator of the world*, or one of the creators, as ſome ſpeak! ſuch opinions are monſters in ſcripture and in reaſon! For could a perſon of whom ſuch things are ſaid, and who himſelf declares ſuch *neſcience* and *inability* in *himſelf*, be, or be conceived to be, the *almighty maker of heaven and earth*, i. e. *the univerſe?*

That GOD, *the Father, is the original author of all beings and things*, is further ſtrongly expreſſed in other terms in ſeveral texts. Rom. xi. 36. 1 Cor. viii. 6. xi. 12. 2 Cor. v. 18. *To us*, chriſtians, *there is one* GOD *the Father, from whom are all things.* Even all the benefits we have by *Chriſt* are owing to GOD. For GOD the Father is the original cauſe, and only author of the *new ſpiritual creation*, and *Jeſus Chriſt* only the *inſtrumental and ſubordinate.*

In the *epiſtle to the Hebrews*, St. *Paul*, ſpeaking on another point, makes it a part of a *well known character* of GOD, and ſaith, *for him are all things, and by him are all things.* Heb. ii. 10. And that GOD the Father alone is the original and only author and efficient cauſe of the *new creation*, is demonſtrated in my *chapter* of *Chriſt's miſſion*; his *being made Lord and Chriſt*; his doctrine, wherein he expreſsly declares that his goſpel, his words, and the great end

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of his *meſſage to the world*, was to beſeech men to be reconciled to GOD.

Well therefore may we jointly offer up our praiſes with the *twenty-four elders* in the *Revelations* to him *who ſitteth on the throne*, (that is, GOD the Father) in their words; *Worthy art thou, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.* Rev. iv. 11. And St. *Paul* exhorteth, 1 Cor. i. 31. when he is ſpeaking of the *new creation*, which GOD effecteth by *Jeſus Chriſt*; *Let him who glorieth, glory in the Lord* (JEHOVAH); that is, let him give or aſcribe to the *Lord* GOD all the honour and glory of his being a chriſtian, or his being a *new creature*.

There is a paſſage, 2 *Cor.* v. 17—19. which ſtrongly expreſſeth this point, in theſe moſt remarkable words: *If any perſon be in Chriſt*, (that is, a chriſtian) *he is a new creature, old things are paſt, behold all things are become new; but all things are from* GOD, *who hath reconciled us to himſelf by Jeſus Chriſt—who*, 1 Cor. i. 30. *is made from* GOD *to, or for us, wiſdom, righteouſneſs, ſanctification, and redemption*: that is, in our *Britiſh* idiom, whom GOD made a teacher of wiſdom, righteouſneſs, ſanctification, and redemption. So that all made, by *Chriſt*'s doctrine, *wiſe, righteous, ſanctified, and redeemed, are become new creatures*.

How

How different from this great rule of our duty and gratitude to GOD, is the conduct of too many of the *moderns*; who are continually magnifying *Jeſus Chriſt*, GOD's *miniſter* in the *new creation*, and paſsing by GOD the author of the *new creation*, by whoſe *authority, will, and good pleaſure, Chriſt* acted and was directed in his whole miniſtry from GOD, for our benefit and ſalvation. I ſay it with grief and amazement, that inſtead of giving GOD all the glory and praiſe for our ſalvation, the *Calviniſts*, unhappily miſtaken, make *Jeſus Chriſt*, GOD's *meſſenger and miniſter*, the almoſt conſtant and principal object of their praiſe and gratitude, in too great a part of their public diſcourſes, and private meditations; and paſs by the great GOD, who made *Chriſt* his miniſter and inſtrument to convey all his benefits to degenerate mankind. Is not this worſhipping the meſſenger and miniſter of GOD inſtead of the GOD of the meſſenger, and the author of *Chriſt*'s meſſage, the goſpel?

CHAP.

CHAP. XIII.

The LIVING GOD, ΘΕΟΣ Ο ΖΩΝ, *a charac title of* GOD *the* FATHER; *ſo appropriate t* FATHER, *as that it is never applied to* Chriſt; *but diſtinguiſhes the* FATHER, *from* Chriſt.

Mat. xvi. 16. JESUS CHRIST aſketh his ples this very important que in the foregoing verſes: *Whom do men ſay th the ſon of man, am? Some ſaid, John the Ba others Elias; others Jeremiah, or one of the pro Jeſus ſaid unto them, but whom ſay ye, that I And Simon Peter anſwered, and ſaid, Thou ar Chriſt, the ſon of the* LIVING GOD. Obſerve *P* words, *Thou art the ſon of the* LIVING GOD does not ſay, *Thou art the* LIVING GOD. Ou derns would have anſwered, *Thou art the* LIV GOD, *conſubſtantial and co-eſſential* with the F

Mark mentions *Peter*'s anſwer thus, *Thou a Chriſt.* Mark viii. 29.

Luke mentions *Peter's* anſwer thus, *The Ch* GOD. Luke ix. 20.

John introduces *Peter* ſpeaking to Chriſt words: *We believe, and know, that thou ar Chriſt, the ſon of the* LIVING GOD. John vi. 6

The high-prieſt adjures Jeſus Chriſt by the LIVING GOD: which ſhews it to be a well known character of GOD among the *Jews*. Mat. xxvi. 63.

St. *Mark* ſays, Mark xiv. 61. *The high-prieſt aſked Chriſt, if thou art the Chriſt, the ſon of the Bleſſed?* which is another proper title of GOD.

Acts xiv. 15. *Barnabas* and *Paul*, perſuade the people of *Lyſtra to turn from their vanities to the* LIVING GOD. The ſame title or character is mentioned in the following places, *viz. Rom.* ix. 26. 2 *Cor.* iii. 3. vi. 16. 1 *Theſſ.* i. 9. 1 *Tim.* iii. 15. iv. 10. vi. 17. *Heb.* iii. 12. ix. 14. x. 31. xii. 22. 1 *Pet.* i. 23. *Rev.* iv. 10. v. 14. vii. 2. x. 6. xv. 7.

In all theſe places this title, *the* LIVING GOD, is uſed; and in ſome, firſt mentioned, is plainly applied to GOD the Father; but in no place applied to *Jeſus Chriſt*, or to the *Holy Ghoſt*.

N. B. St. *John* in his *Revelations*, chap. iv. ver. 8, 9, 10, 11. introduces four living creatures, ſaying, *Holy, holy, holy, Lord* GOD *almighty, who was, who is, and who is to come. And when the four living creatures give glory, and honour, and thanks to him that is ſitting on the throne, who liveth for ever and ever; the twenty-four elders fall down before him who is ſitting on the throne, and worſhip him who liveth for ever and ever, and caſt their crowns before him*; ſaying, *Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure, they are, and were created.*

created. See alſo, ver. 14. a noble pattern of divine worſhip, highly proper for all *chriſtians*, and all *chriſtian* aſſemblies to imitate!

As this ſacred character, the LIVING GOD, was applied expreſſly by St. *Peter*, and in the name of the reſt of the apoſtles to GOD the FATHER in diſtinction from *Chriſt*, ſo this ſacred language ought to have been obſerved at all times and in all ages, by all the diſciples of *Jeſus Chriſt*; and according to the expreſs words of St. *Paul*, 2 *Tim.* i. 13. this and the like form of ſound words ſhould have been ſtrictly and religiouſly obſerved by all *chriſtians* in all ages. And this form of words, current in the preſent age, GOD THE SON, ſhould never have been uſed or mentioned by any *chriſtian* preacher or writer.

CHAP. XIV.

GOD, HOLY, ΟΣΙΟΣ, *in the higheſt ſenſe.*

THIS term is but twice uſed of the *ſupreme* GOD in the *New Teſtament*, viz. Rev. xv. and xvi. chapters; where St. *John* repreſents thoſe who had gotten the victory over the beaſt, offering their praiſes to GOD in theſe words: Rev. xv. 3, 4. And they

they ſing the *ſong of Moſes*, and the *ſong of the Lamb*, ſaying, *Great and wonderful are thy works, O Lord* GOD *almighty; juſt and true are thy ways, O king of ſaints. Who would not fear thee, O Lord, and glorify thy name; for thou* ONLY *art* HOLY.

And chap. xvi. 5, 7. *The angel of the waters* is repreſented praiſing GOD, and ſaying, *Thou art righteous, O Lord, who art, and who waſt, the holy one; and the Lord* GOD *almighty.*

N. B. Moſt of the *critics* here do not pretend to apply theſe two paſſages to *Jeſus Chriſt*, for they are too ſtrongly guarded by the circumſtances, and *other appropriate characters of* GOD, from ſuch a bold attempt. For the ſong of praiſe here mentioned is ſaid to be *the ſong of the Lamb*: that is, the ſong which the Lamb himſelf taught or ſang to the praiſe of the *moſt high* GOD.

2. *Jeſus Chriſt* is here named the *Lamb*, and thereby diſtinguiſhed from *the Lord* GOD *almighty*, for whoſe praiſe the *Lamb* ſang, and perhaps compoſed this ſong.

3. In this ſong, chap. xv. *ver.* 3, 4. there are two *appropriate characters* of the *moſt high* GOD, never given to *Jeſus Chriſt*, *viz.* the *almighty*, or *omnipotent*; and *the only holy one.* And chap. xvi. 5. 7. See παντοκρατωρ. We have again the three diſtinctive and appropriate characters of GOD, which are given to him in the praiſe offered to him by the *angel of the rivers*; namely theſe; *He who is, and*

was, and is to come, and the holy one, and *the alm* which characters are never given to *Jeſus C* And who will doubt whether the worſhip of the wasright.

Chriſt himſelf in his prayer to him who ſtiles, *John* xvii. 3. *the only true* GOD, f theſe words, *O holy Father, keep—thoſe thou given me,* no doubt applying this word holy, *a* in the higheſt and moſt abſolute ſenſe, to *his* and *our* GOD.

And the four living creatures, (as it ſhou tranſlated,) reſt not day and night, ſaying, *Holy holy, Lord* GOD *almighty, who was, and is, an come.* Rev. iv. 8. This form of ſpeech is no ascribed to *Jeſus Chriſt.* And it is here uſed beginning of a *doxology, very awful and expr* to GOD *ſitting on a throne*; read the 9th, 10th 11th verſes.

In Rev. xv. 4. the *Alexandrian and other* uſe this term, Ἅγιος, with the excluſive μόνος, which makes Ἅγιος an excluſive anc tinctive character belonging to and applied by who had got the *victory over the beaſt,* ver. 2. *only holy* GOD; ſinging the ſong of *Moſes,* a the *Lamb,* to the *true* GOD, who, theſe two ſons taught, was *only to be praiſed and wo ſhed*; as in the 3d and 4th verſes.

GOD the Father alone foreknows certain future events.

The *Father alone*, and not *Jeſus Chriſt* himſelf, foreknew certain future events, *Mat.* xxiv. 36. *Chriſt* expreſſly ſaith, *Of the day, and hour, no one knoweth, no not the angels in heaven; except the Father only.*

Mark xiii. 32, *Chriſt* ſaith, *Of that day and hour no one knoweth, not the angels in heaven, nor the ſon,* [except or] *but the Father* (alone) in ſome copies.

Acts i. 7. *Chriſt* tells his *apoſtles*, met together, *It was not for them to know the times and ſeaſons which the Father put in his own power.*

N. B. Theſe three texts evidently appropriate the preſcience of ſome *future events* to *the Father alone*; and expreſſly or by undeniable conſequence deny the ſon's preſcience of them: which truth alſo manifeſtly appears by a very great number of events, the *revelation* or diſcovery of which GOD *gave unto Chriſt*. *Rev.* i. 1: and through the whole book.

CHAP. XV.

The HIGHEST *or* MOST HIGH, ὙΨΙΣΤΟΣ, *a name or title of* GOD, *applied to him alone, and never applied to* Jeſus Chriſt *in all the New Teſtament,*

CHRIST is called the ſon of *the moſt high.* Mark v. 7. Luke viii. 28. Now GOD *cannot be a ſon,* becauſe a ſon is a *derived being,* and *not the firſt being.*

Luke i. 32, 35. The angel foretelling the birth of Chriſt, *&c.* ſays, *The power of the* MOST HIGH *ſhall overſhadow thee; therefore that holy thing that ſhall be born of thee, ſhall be called the Son of* GOD, that is, the Son of *the* MOST HIGH, or *the* HIGHEST.

Chap. i. 76. *Zacharias* uſes the ſame title, *the* HIGHEST, or MOST HIGH; when he had been praiſing the LORD, the GOD of *Iſrael, ver.* 68.

Love your enemies, &c. *And ye ſhall be the ſons of the* HIGHEST Chap. vi. 35.

The *Demoniac* was ſo uſed to this title, that when he came to *Chriſt,* he preſently mentions it, without the leaſt deliberation, Chap. viii. 28.

St. *Steſhen,* in his dying ſpeech, ſays, *the* MOST HIGH *dwelleth not in temples made with hands.* Acts vii. 48, xvi. 17.

N. B.

N. B. This title the MOST HIGH, or the MOST HIGH GOD, is often uſed in the Old Teſtament, *viz. Gen.* xiv. 18, 19, 20, 22. *Heb.* vii. 1. compared. *Melchiſedec* mentions this title thrice, ſpeaking to *Abraham*; who alſo uſes it in his ſpeech to the king of *Sodom.*

It is alſo found *Pſalm* lxxvii. 10. *Daniel* iv, 17, 34. vii. 18, 22. *Pſalm* lvi. 2. lxxxviii. 56. and in very many texts of the Old Teſtament, and always underſtood as a name or title of the true GOD.

It is moſt certain, this appropriate title of GOD (the MOST HIGH) is mentioned in the Old Teſtament, frequently, and about twenty-four times in the *Pſalms*; therefore it could not be underſtood by the writers of the New Teſtament, but of GOD the *ſupreme being*; and ſo thoſe writers always apply it, and never to *Jeſus Chriſt* in any one text of the New Teſtament.

N. B. From all the texts now mentioned, theſe two propoſitions are evident. I. That GOD, or *the Father of Jeſus Chriſt, is alone ſtiled the* HIGHEST, of *the* MOST HIGH.

II. That *Jeſus Chriſt* is no where, in no text of the holy ſcriptures, *ſtiled* the HIGHEST, or MOST HIGH, either *by himſelf*, or *by any of his apoſtles*, or *diſciples*, but *the ſon of the* HIGHEST. *Luke* i. 32.

CHAP. XVI.

GOD *alone is* GOOD, ΑΓΑΘΟΣ, *in the higheſt ſenſe and Chriſt himſelf refuſes that character, in his own words expreſſly.*

JESUS CHRIST himſelf has expreſsly determined this in ſuch words, as can never be fairly controverted. And his words are remarkably recited by St. *Matthew*, *Mark*, and *Luke*, in the *ſame order*, *number*, and *terms*, by all thoſe three evangeliſts. *A certain ruler kneeling ſaid to Chriſt, Good maſter, what ſhall I do to inherit eternal life? And Jeſus ſaid unto him, Why calleſt thou me good?* Matt. xix. 17. Mark x. 18. Luke xviii. 19. And in our tranſlation, the words of Chriſt's anſwer are thus *There is none good but one, that is* GOD. GOD, my Father who is in heaven. *Clem. Alex.* Now, though this verſion is ſufficient to inform, and confound *all gainſayers*; yet the words may, and ought to be ſeen in a ſtronger and truer light, thus: *There is no perſon good, except it be,* εις, *one perſon*, that is, GOD.

N. B. It is *moſt obſervable*, 1. That in this paſſage Chriſt reproves or corrects the perſon who called him *good*; and conſequently refuſes the character of being good, *i. e.* in the higheſt ſenſe

2. Chri-

2. Chriſt informs him, and ſets him right, by telling him, that he, *Chriſt*, did own *no perſon to be good*, (i. e. *abſolutely*, *perfectly*, and *in the higheſt ſenſe*) *but one perſon*, *that is*, GOD.

CHAP. XVII.

The TRUE ONE, ΑΛΗΘΙΝΟΣ, *is applied to* GOD, *as a diſtinguiſhing title or character.*

IN John vii. 28. our tranſlators by inverting the order of the words thus, *he that hath ſent me is true*, have hurt or injured the ſenſe or true meaning; for the paſſage ſhould be rendered thus, *I came not of myſelf, but it is the* TRUE *one*, that is, the TRUE GOD, *who hath ſent me:* by which words, I think, it is plain, that Jeſus Chriſt by the words, *It is the* TRUE ONE, not only meant *the* TRUE GOD, but uſed the words, TRUE ONE, as a *deſcriptive character*, or a *known periphraſis* for the TRUE GOD.

Jeſus Chriſt in his well-known prayer to his Father, *John* xvii. 3. ſays, *This is life eternal, that they* (his diſciples) *may know thee, O Father, the only* TRUE GOD, *and him whom thou haſt ſent, i. e.* thy meſſenger Jeſus Chriſt, or thy meſſenger Jeſus to be the *Chriſt*, or *Meſſias*.

In this text it is evident there are three propoſitions, *viz.*

1. That it is eternal life, *i. e.* the doctrine of eternal life, to *know* (own) *the Father to be the* ONLY TRUE GOD, and *Jeſus Chriſt* to be him whom the *Father had ſent.*

2. That the Father is the ONLY TRUE GOD, or the Father alone is the TRUE GOD.

3. That Jeſus Chriſt is he whom the Father ſent.

Now, it is moſt evident, that in the two laſt propoſitions there are two diſtinct ſubjects, and two diſtinct predicates in the ſame ſentence, *viz.* The Father is the ONLY TRUE GOD; and Jeſus Chriſt was ſent by the Father. Now as theſe two ſubjects, *viz.* the Father and Jeſus Chriſt, are always fully diſtinguiſhed throughout the New Teſtament; ſo the two predicates, *viz.* the ONLY TRUE GOD, and *ſent by that* ONLY TRUE GOD; as plainly and ſtrongly diſtinguiſh the two ſubjects to which they belong, as any words can do: and by theſe two characters the judgment of every candid and conſidering perſon muſt be determined*.

St.

* The unfair dealing of the *Athanaſian heretics*, our *modern tritheiſts*, is very obſervable in their attempts to pervert this text: for inſtance, *they will not admit the word* only *to be joined with the word* true GOD, *and to exclude Jeſus Chriſt*, &c. This is evidently corrupting

St. *John* ſays, 1 John v. 20. *We know that the ſon of* GOD *is come, and hath given us an underſtanding, that we may know the* TRUE GOD, (as it is in the *Alexandrian* and other copies) that is, the Father, *John* xvii. 3. *whom to know is life eternal.*

N. B. This verſe rightly tranſlated runs thus, *We know that the ſon of* GOD *is come, and hath given*

rupting the original, where the order of the terms, and the ſenſe of the paſſage, plainly demonſtrate the word *only* to be conjoined with the pronoun *thee*; *i. e.* the Father.

And this interpretation introduces three groſs abſurdities; 1. That *the Father and Jeſus Chriſt are the only true* GOD, which leaves out the Holy Ghoſt, the third perſon in *their trinity*. 2. The *Athanaſians* make the Father, and one ſent by him to be the only true GOD. 3. They are obliged to ſuppoſe that Jeſus Chriſt when *he prayed to the Father only by name*, meant *Father*, *Son*, and *Holy Ghoſt*, and ſo prayed to himſelf in all the petitions in this chapter.

How little did Jeſus Chriſt imagine, or St. *John* the evangeliſt, that thoſe plain words ſhould be ſo ſtrangely tortured and miſapplied by the pretended orthodox in ſucceeding ages! Are the critics upon human writers ſo unſkilful, ſo uncandid, ſo unmerciful? Are chriſtian critics and commentators ſo daring, ſo unmerciful to the ſacred writings! What diſdain, what indignation is due to ſuch bold atlempts of pretenders to orthodoxy!

us an underſtanding, that we may know the TRU GOD, *and we are in, or belong to him,* that is, *to th* TRUE GOD, *by or through his ſon Jeſus Chriſ* Then St. *John* adds this ſhort clauſe: The perſons have been mentioning, *are the* TRUE GOD, and h ſon, whom I have before called *the life*, *John* xiv. and *eternal life* in this epiſtle, for he is the *preach* or *teacher of eternal life.* And then when he h told them whom they were to regard as the TRU GOD, and the *true* teacher of eternal life, he clos his epiſtle with this neceſſary caution, becauſe h readers lived among the Gentiles, poſſibly the *Pa thians*; *Keep yourſelves from idols.*

CHAP. XVIII.

GOD *a Being of* ETERNAL EXISTENCE, Ο Ω ΚΑΙ Ο ΗΝ ΚΑΙ Ο ΕΡΧΟΜΕΝΟΣ.

ANOTHER character, and an appropriate cl racter of GOD, uſed by St. *John* in the *Re lation* five times, and in no one place beſides, is t here prefixed, which we tranſlate *him which* (rat who) *is, who was, and who is to come.* So it worded three times, *Rev.* i. 4, 8. xi. 17. and tw with a little variation, chap. iv. 8. and xvi. 5.

H

Here *Rev.* i. 4, 5. St. *John* introduces this character in a prefatory form of ſalutation thus, *Grace be to you, and peace from him, who is, and who was, and who is to come; and from the ſeven ſpirits; and from Jeſus Chriſt*, whoſe characters are added, *the faithful witneſs or martyr; and the firſt-born from the dead.* So the *Alexandrian.* By thoſe characters Chriſt is plainly diſtinguiſhed from him, *who is, and was*, &c.

This appropriate character is again repeated, *ver.* 8. in the *Alexandrian* and other MSS. thus, *the* LORD GOD, *who is, who was, and who is to come, the almighty.* Where the two characters, namely, the LORD GOD, and the ALMIGHTY, confine the application of the middle character *who is, and who was*, &c. to GOD alone, or to him, whom *Chriſt* himſelf calls *the Father, the only true* GOD. *John* xvii. 3.

In Rev. xi. 15, 16, 17. the appropriation is clear and ſtrong: *The kingdoms of this world are become the kingdoms of our* LORD *and of his Chriſt.* And *the twenty four elders before* GOD *fell on their faces and worſhipped* GOD, *ſaying, We give thee thanks, O* LORD GOD ALMIGHTY, *who art, and waſt, and art to come.* Here *the Lord* is expreſſly diſtinguiſhed from his *Chriſt*; and by *the elders*, who, adoring GOD *alone*, give thanks to *him alone*, naming him by his three incommunicated characters, *viz.* the LORD GOD,

the ALMIGHTY, *who is, and who was, and who is to come.*

The four living creatures ceaſe not day and night, ſaying, *Holy, holy, holy* LORD GOD ALMIGHTY, *who was, and who is, and who is to come.* Rev. iv, 8. Note, in this paſſage, and the following texts, the appropriation of theſe words (*who was, who is,* &c.) is yet more full. The four living creatures ſtile the object of their worſhip holy, that is, 1. *Moſt holy.* 2. *The Lord* GOD. 3. The *almighty.* 4. *Who was, who is,* &c. 5. *Him who ſits on the throne,* 6. *Who liveth for ever and ever.* And the twenty four elders worſhip *him* in the two laſt characters; adding another, *For thou haſt created all things, and for thy pleaſure they are, and were created.* *ver.* 11.

Laſtly, this character, *who was, and who is,* &c. is mentioned by the angel of the waters, chap. xvi. 5. mentioning it with two other characters, *holy* and *righteous,* which very characters *Jeſus Chriſt* himſelf aſcribes to GOD *the* FATHER, in his prayer to him, *John* xvii. 11, 25. no doubt in the higheſt ſenſe of the terms. [holy, righteous]

CHAP.

CHAP. XIX.

The BLESSED, ΕΥΛΟΓΗΤΟΣ, GOD.

THIS was a well-known character, or title of GOD among the *Jews*; but this character is never given to *Jeſus Chriſt* in any place of the New Teſtament.

The high-prieſt, aſking Jeſus, Art thou the Chriſt, the ſon of the Bleſſed? Jeſus anſwered, I am. Mark xiv. 61, 62. The *Alexandrian copy* reads *of the bleſſed* GOD. This ſtile was common among the *Jews*; and, *Bleſſed be the Lord* GOD *of* Iſrael, a common form of ſpeech in many places of the Old Teſtament, with which *Jeſus* being well acquainted, framed his anſwer to the high-prieſt accordingly: owning himſelf to be *the Chriſt*, and *the ſon of the bleſſed* GOD; and not that GOD himſelf, as the *modern tritheiſts* believe him to be; not *the bleſſed* GOD himſelf.

St. *Matthew*'s account reports the high-prieſt's interrogating *Chriſt* in theſe words: *Art thou the Chriſt, the ſon of* GOD; or of the LIVING GOD, as *ſome MSS.* Mat. xxvi. 63.

This character of GOD is mentioned by St. *Paul, who is the bleſſed* ONE. Rom. i. 25. The *tritheiſts* indeed apply this term, with others appropriate to the ſupreme GOD, to *Jeſus Chriſt*. Rom. ix. 5. But the grammar and ſtile of the place, and the tenour of

of the whole New Teſtament is againſt
1. Becauſe the words, Ὁ ὢν ἐπὶ πάντων, ſhoul
been Ὃς ἐςὶν ἐπὶ πάντων, if St. *Paul* had ſpoken
of *Chriſt*: for ſo he uſes the *relative* Ὅς, *Rom.*
applying the words there to GOD. And th
uſes the *relative* Ὅς three times juſt before th
ſage, referring his readers to the *Iſraelites*, of
he had been ſpeaking. And when he had
uſed the *relative* Ὅς juſt before, there can
doubt but he would have continued the ſame
tive, and inſtead of Ὁ ὢν would have writt
ἐςὶν ἐπὶ πάντων, if he intended to refer the foll
words to *Chriſt*, which not being his deſig
intending to offer a doxology to GOD*, on a
of the privileges of the *Jews*; he conclud
GOD *over all, the ſupreme* GOD, *be bleſſed fo*
Amen.

* Ο ων επι παντων Θεος ευλογητος εις τους αιωνας. Αμην·
muſt certainly be a doxology to GOD *the* FA
It cannot, conſiſtently with other expreſs paſſa
ſcripture, be underſtood any other way. St.
Epheſ. i. and in many other places, addreſſes
to the ſupreme being as to the GOD *of our Lor*
Chriſt; the GOD and FATHER *of our Lord Jeſus*
now if St. *Paul* be a conſiſtent writer, or h
clear notions of the ſubject on which he wrote,
be allowed, that this *ſupreme being*, this GO

FA

2. It is alſo to be obſerved, that ὁ, the poſitive article, when joined with a participle, is uſually ſet at the beginning of a new ſentence, as *John* iii. 21, 29, 31, 33, 34, 36. and very many other places.

3. Theſe

FATHER of *Chriſt*, was the very *Being* whom he here ſtiles GOD *over all Bleſſed*, &c.

It is pretended that this text ſtrongly and fully proves the divinity of *Jeſus Chriſt*, or that he is the ſupreme GOD, co-equal, co-eſſential, and co-eternal with the FATHER; and to ſupport this notion it is alledged, that the relative particle ὁ refers to the word χριστος and that the ſenſe of the paſſage is that *Chriſt is* GOD *over*, or above *all*, *Bleſſed for ever*. But if the FATHER be the GOD of *Jeſus Chriſt*, as *John* repreſents *Chriſt* himſelf ſpeaking, *John* xx. 17. *I aſcend to my* FATHER, *and my* GOD. And if St. *Paul* truly repreſents him (the FATHER) as the GOD *and* FATHER *of us, and of our Lord Jeſus Chriſt*. *Rom.* i. 7. 1 *Cor.* i. 3. 2 *Cor.* i. 2, 3. *Gal.* i. 3. *Eph.* i. 2, 3, 17. *Phil.* i. 2. and in all his other epiſtles. And if St. *Peter* juſtly repreſents the FATHER under the ſame character; *the* GOD *and* FATHER of *our Lord Jeſus Chriſt*, 1 *Peter* i. 3. and if a variety of other texts in all the books of the New Teſtament, which are expreſs to the ſame purpoſe, and repreſent in the ſtrongeſt manner, that the FATHER is ſuperior to *Chriſt*, be true; if I ſay, according to the multitude of teſtimonies, the FATHER be *the* GOD *and* FATHER of *Jeſus Chriſt*, it muſt of neceſſity follow, that *Chriſt* is not GOD *over all bleſſed*

for

3. Theſe words, Ο ἐπι παντων are expre propriated, *Epheſ.* iv. 6. *to the one* GOD *a ther of all. There is one* GOD *and Father o*

4. The word, Ευλογετος, *the Bleſſed*, eight times in the *New Teſtament*. St. *Paul* in three places expreſſly of the GOD *and F our Lord Jeſus Chriſt*. 2 *Cor*, i. 3. and xi. *Epheſ.* i. 3. St. *Peter* alſo, 1 *Pet.* i. 3, uſes preſſly of *the* GOD *and Father of our Lor Chriſt*. But it is moſt certain, that it is in r expreſſly applied to *Jeſus Chriſt*.

5. The word, Αμην in the concluſion of a ſe is annexed to a *doxology* frequently and ir places. In ſome to GOD *the* FATHER ex *Mat.* vi. 13: *Gal.* i. 5. *Epheſ.* iii. 14. 21. iv. 20. *Heb.* xiii. 21. *Rev.* i. 6. But it certainly applied to *Jeſus Chriſt* in one do in expreſs terms, as it is to *his* GOD *the* FA and not once to the *Holy Ghoſt*. Yet how mon in our modern *liturgies* is this unſc doxology, *Glory be to the Father, and to the S to the Holy Ghoſt*; &c. And in our pulpits

for ever, in the higheſt ſenſe of the words; I clined to think that the apoſtle intended the rel ſhould be underſtood to refer to θεος, and t ſenſe is, GOD *who is over all be bleſſed for ever*. ſenſe at leaſt is conſiſtent with other pa ſcripture.

to GOD *the Father*, GOD *the Son, and* GOD *the Holy Ghoſt, be all honour*, &c.

Note, they have not yet dared to add the word, *equal* in the *firſt doxology*, yet they, *like true profeſſed tritheiſts*, publickly own *three* GODS, or *three diſtinct perſons*, or *intelligent beings to be each of them* GOD. How amazing and corrupt a change of language! How different from the mind of St. *Paul*, *Epheſ.* iii. 14—21. There he plainly expreſſes his mind and a ſtanding rule about *the worſhip of* GOD *the* FATHER *only*; ſaying, *To him be glory in the church, by Jeſus Chriſt throughout all ages, Amen.* Which words may be tranſlated, and more ſuited to our *idiom* thus: *To him*, that is, *to the* FATHER *be glory in the chriſtian churches by* or according to the doctrine or inſtruction of *Jeſus Chriſt, through all the generations of this preſent age, and in after-ages. Amen.*

Chriſt himſelf, with other titles or characters, Rev. iii. 14. has this *name, Thus ſaith the Amen*, (that is, the teacher of the truth) the *faithful and the true witneſs, the beginning of* GOD's *creation.*

CHAP.

CHAP. XX.

The SUPREME GOD. Ο ΩΝ ΕΠΙ ΠΑΝΤΩΝ.

ST. *PAUL* expreſſly applies this character, Ο ὢν ἐπὶ πάντων to the Father alone, *Eph.* iv. 5, 6. *One Lord our-maſter*, (that is, Chriſt) and one GOD and FATHER *of all, who is over all.* Obſerve well in this paſſage the diſtinction between *Chriſt our maſter*, and the *one* GOD *and* FATHER *of all.*

In the like manner the paſſage in *Rom.* ix. 5. ſhould be applied to GOD the FATHER. This text was ſo underſtood by *Origen*, and *moſt chriſtians* in his time; but the *few* who underſtood it otherwiſe, were the *weak*, and the *raſh*, in *Origen's* judgment.

The *Ebionites*, who it is ſaid, were oppoſed by *Ignatius* and *Ireneæus*, for not believing the divinity of Chriſt, were not preſſed with this text; though the moderns make it a moſt invincible proof of the divinity of Chriſt.

We, as the antients did, ought to believe the FATHER to be greater than *Jeſus Chriſt*, becauſe himſelf has told us ſo. *John* xiv. 28. x. 29. *My Father is greater than all*; *and my Father is greater than I.*

We

We then, whoſe belief is, *that the Father is greater than all, and even than Jeſus Chriſt himſelf*, have *on our ſide Origen*, and *the body of the chriſtians in his time*; St. *Paul*, and his, and our maſter *Jeſus Chriſt himſelf*. All which are againſt the *notion* of *the raſh* and *weak* amongſt the *antients*, and *the moderns* too, who believe *Jeſus Chriſt* to be the GOD *over all*.

When it is conſidered, *that the Father is of none: and the ſon is of or from the Father alone*, as the *Athanaſian creed* expreſſly confeſſeth (and the higheſt authority expreſſly teacheth us in the chapters of this book) nothing can be more inconſiſtent than to ſuppoſe, the character of GOD over all, can poſſibly be applied to *Jeſus Chriſt*.

CHAP. XXI.

KING. ΒΑΣΙΛΕΥΣ.

THIS is a term often applied to *Jeſus Chriſt*, but not in the higheſt ſenſe, for it is uſed of *his* GOD, *and our* GOD, in the higheſt and moſt abſolute ſenſe.

St. *Paul* hath theſe words, *Until the appearance of our Lord Jeſus Chriſt, which at his own time, he ſhall ſhew, who is the bleſſed* and *only potentate, the King*

King of kings, and the Lord of lords. 1 Tim. iv. 14. 15. Here the *ſupreme* GOD is manifeſtly deſcribed by his appropriate characters, and plainly diſtinguiſhed from *Jeſus Chriſt whoſe appearance* GOD is *to manifeſt.* And in a noted doxology, St. Paul ſtiles GOD the *King eternal.* 1 Tim. i. 17. And he is alſo ſtiled *King of ſaints*, in the *Revelations*, where it is joined with other incommunicable characters of the *ſupreme* GOD. Rev. xv. 3.

It is admitted that *Jeſus Chriſt* is ſtiled the *prince of the kings of the earth.* Rev. i. 5. And twice in the *Revelations*, *King of kings, and Lord of lords.* xvii. 14. and xix. 16. And that he had a ſpiritual kingdom.

1. *But it muſt be obſerved*, that he is king of a kingdom that is called GOD's kingdom. *Mark* iv. 11, 26, 30. and chap. x. five times, &c. and above ſixty times in other places. And that *this kingdom of* GOD *may come*, *Chriſt* taught his diſciples to pray. *Mat.* vi. 10.

2. That the kingdom of *Chriſt* is a *kingdom appointed to him by his* GOD *and* FATHER. Luke xxii. 29.

3. This *ſubordinate ſpiritual kingſhip of the ſon appointed to him by his* GOD *and* FATHER, is to be reſigned, and ſurrendered by *Chriſt* to God, even the Father; and *Chriſt himſelf* will then be *ſubject to* GOD, that GOD *may be all in all.* 1 Cor. xv. 24—28.

4. Laſtly,

4. Laſtly; *Chriſt himſelf* having acted as a ſpiritual ruler in GOD's ſpiritual kingdom, or as a vicegerent under GOD in that ſpiritual kingdom, will reſign that great truſt which he executed by *publiſhing, and explaining, and enforcing* GOD's laws, *&c. Some of the fathers* have owned (even they who maintained the *Nicene doctrine)* that the *Son is ſubject in his divine nature to the Father, becauſe from him he received his being, and power, and all things.*

Chriſt declared, that he was obliged *to preach the kingdom of* GOD, *for he was ſent* for that very purpoſe; Luke iv, 43. And he ſent his diſciples *to preach the ſame kingdom*, x. 1—9. Acts xxviii. 31. And for this *taught them to pray*. Mat. vi. 10.

N. B. The kingdom of *Chriſt* was *temporary*; GOD's, *eternal. Chriſt's, by appointment of* GOD; GOD's *kingdom by nature. Chriſt's by conceſſion*; GOD's *by original, and underived right.*

The kingdom *Chriſt* preached was not a kingdom of this world, that is, like other kingdoms ruling by laws which governed their viſible conduct and behaviour; but a ſpiritual kingdom, ruling the inviſible acts, and energy of the mind, *&c.* John xviii. 36.

St. *John*, the author of the *Revelations*, repreſents an angel proclaiming, and acclamations in heaven, ſaying, *The kingdoms of the world are become the kingdom of the Lord* (JEHOVAH) *and of his Chriſt, and he (the Lord) ſhall reign for ever.—And the twenty-*

four

four elders ſitting before GOD *fell down on their faces, and worſhipped* GOD, ſaying, *We give thee thanks, O Lord,* (JEHOVAH) GOD *almighty, becauſe thou haſt taken thy great power, and reigneſt.* Rev. xi. 15—17.

It ought well and always to be obſerved, that theſe twenty-four elders offered their worſhip to (JEHOVAH) the LORD GOD ALMIGHTY, &c. No doubt, theſe elders were altogether right in the object of their worſhip: yet it is plain, they *worſhipped* GOD alone; but it is as plain, it is not ſaid they worſhipped *Chriſt.*

CHAP. XXII.

GOD *ſitting, or he who ſits upon the throne.* Ο ΚΑΘΗΜΕΝΟΣ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ.

IN the book of the *Revelations,* GOD is deſcribed by St. *John* by this diſtinguiſhing character, GOD *ſitting upon a throne,* about eleven times; and in ſome of the very ſame texts, *Chriſt* is mentioned. *Rev.* v. 1—6. compared, *as ſtanding in the midſt of the throne.*

The

The divine author of this book hath in a very remarkable manner diſtinguiſhed *Jeſus Chriſt*, and the GOD of *Chriſt*, by conjoining ſeveral divine and appropriate characters with GOD, who is repreſented *as ſitting upon a throne:* all which conſidered together repreſent ALMIGHTY GOD highly diſtinguiſhed from *Jeſus Chriſt*, who in the ſame paſſages is repreſented *as an innocent human perſon, under the character of a Lamb ſlain ſtanding in the midſt of the throne.* Rev. vii. 15, 17.

Some of the characters St. *John* gives of ALMIGHTY GOD, are in theſe texts.

The Divine repreſents *thoſe who had gotten the victory over the beaſt*, as having in their hands the harps of GOD, and ſinging this ſong, *Great and marvellous are thy works*, O LORD GOD ALMIGHTY, *juſt and true are thy ways, O thou* KING OF SAINTS. *Who ſhall not fear before thee*, O LORD, *and glorify thy name? for thou only art* HOLY. Rev. xv. 3, 4.

Holy, holy, holy, LORD GOD ALMIGHTY, *who* WAS, *and* IS, *and* IS TO COME. Rev. iv. 8.

St. *John* introduces a great multitude, ſaying, ALLELUJAH; *the* LORD GOD OMNIPOTENT *reigneth.* xix. 6. See alſo, xxi. 22.

Now it is obſervable, that the characters of the *Lamb*, given us by St. *John*, are theſe that follow:

Rev. v. 6. *And I beheld, and lo a* LAMB, *as it had been ſlain, ſtanding in the midſt—of the throne.*

Ver.

Ver. 9. The four living creatures and the twenty-four elders ſang, *Thou art worthy to take the book and to open the ſeals, becauſe thou waſt ſlain, and haſt redeemed us to* GOD *by thy blood.* See *ver.* 12. But it muſt be carefully obſerved, that though there be an addreſs of praiſe to the Lamb that was ſlain, in the verſes juſt cited; and an aſcription of honour, to him who *ſits upon the throne,* and to the Lamb conjointly, *ver.* 13. yet the whole account is cloſed up, or concluded, by a ſolemn worſhip paid to *him, who liveth for* EVER AND EVER, which is one of the appropriate characters of GOD. See chap. xiii. The LIVING GOD. In a paſſage parallel to this, vii. 10, 11, 12. we have a repreſentation of a great multitude ſtanding before the throne, and crying, *Salvation to our* GOD, *who ſitteth upon the throne, and to the* LAMB. *And all the angels ſtood round the throne,* &c. *and worſhipped* GOD, *ſaying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might, be unto our* GOD *for ever and ever.*

Rev. xiv. 1, 3. *A Lamb ſtood on Mount Zion, and with him one hundred and forty and four thouſand; and they ſang as it were a new ſong before the throne.*

From the foregoing paſſages all readers ought to obſerve, that St. *John* has taken a ſtrict care to expreſs the meſſage delivered to him by the angel in all the parts of his viſion in the juſteſt ſtile: and then it muſt follow, that he has taken a particular care always

ways to preſerve the higheſt diſtinction betwee the ſupreme GOD, and *Jeſus Chriſt* repreſented under the character of a *Lamb*, and a *Lamb ſlain*. And it muſt be always obſerved, that this neceſſary diſtinction comes from the higheſt authority, *i. e.* from GOD, and from the *Chriſt* of GOD. For the whole book of *Revelations* is expreſsly entitled, *The Revelation of Jeſus Chriſt, which* GOD *gave unto him.*

CHAP. XXIII.

A ſhort view of the ſenſes in which GOD *and Chriſt are called Saviours.*

SAVIOUR is a title applied to, and uſed of GOD, in the holy ſcriptures, in the *higheſt ſenſe*; and of *Jeſus Chriſt*, in an *inferior ſenſe**. Alſo *other perſons* have been called *Saviours*, whom GOD raiſed up to ſave his people *Iſrael*. *Judges* iii. 9. 2 *Kings* xiii. 5. *Nehem.* ix. 27.

GOD

* That GOD *the* FATHER is a Saviour in the higheſt ſenſe, and *Chriſt* a Saviour only in an inferior ſenſe of

 the

GOD *a Saviour in the higheſt ſenſe.* Iſa. xlv. 21. *No* GOD, *no Saviour beſide me.* xliii. 11. *No Saviour beſide me.* Who hath raiſed up, and ſent *Chriſt to be a Saviour.* See the oppoſite column.

Jeſus Chriſt a in an inferior ſen a Saviour, born, raiſed up, and ſen Father to be a Sav

the word: or in other words, that ſalvation aſcribed to the FATHER, in the higheſt ſenſ the original ſource and fountain thereof; and *Chriſt* only as the inſtrument, by whoſe agen has choſen to convey his favours to mankind, pear from many paſſages of ſcripture, which r mentioned, aud particularly from the followii *Paul an apoſtle of Jeſus Chriſt by the will o* Epheſ. i. 1.

Note 1. Chriſt was the inſtrumental cau *Paul*'s apoſtleſhip, but the will of GOD was th and original cauſe.

Note 2. That GOD, called exegitically THER, in the ſecond verſe, is here diſtinguiſh Jeſus Chriſt, and this diſtinction is very obſer many other places of the New Teſtament GOD is *expreſsly appropriated to the Father* Chriſt, which would be a highly improper p the term GOD equally belonged to the Son as to *the* FATHER.

1. GOD is the *original cauſe* and *author of ſalvation*, and of all other *Saviours*, even of *Chriſt* our Saviour.

1. *Jeſus Chriſt, a Saviour born.* Luke ii. 11. *To us this day a Saviour is born.*

Ver. 2. *Grace and peace.* Note, theſe bleſſings are wiſhed, or deſired, for the *Epheſians* firſt, and originally from GOD, who is *the Father of us, and of our Lord Jeſus Chriſt*, who was GOD's mediator or inſtrument in conveying them.

Ver. 3. *Bleſſed be the* GOD *and the Father of our Lord Jeſus Chriſt, who hath bleſſed us.* By theſe words St. *Paul* devoutly acknowledgeth and adoreth the GOD and *Father* of our *Lord Jeſus Chriſt*, the only author from whom all grace, mercy, and peace, come originally; but he doth not name *Jeſus Chriſt* with the *Father* in this act of worſhip; on the contrary, he offers to the Father alone the ſole praiſe, as the only author of all ſpiritual bleſſings.

Note 1. St. *Paul*, not content to denote, in the ſecond verſe, GOD to be *the Father, or the Father to be* GOD, expreſsly repeats the ſame notion in ſtronger terms.

2. St. *Paul* expreſsly, and by name bleſſeth GOD *the* FATHER ſolely, *&c.* and not *Jeſus Chriſt*, &c. This ſhould ever be our rule; and no modern or unſcriptural rule, or corrupt cuſtom and uſage, in any chriſtian church, ought to be regarded.

3. That Chriſt is here expreſsly, as in very many other places, the *inſtrument* or *miniſter* of GOD in conveying

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2. *Luke* i. 46, 47. The Virgin *Mary* magnified the Lord, and ſtiles GOD *her Saviour*; before *Jeſus Chriſt* was born.

Acts v. 30, 31. St. *Peter* tells the high-prieſt, *The* GOD *of our fathers hath raiſed up Jeſus—and*

2. Acts v. 30, GOD *of our fathe raiſed up Jeſus*, a perſon hath GOD *by his own right-h be a prince*, or a *and a Saviour.*

veying to the *Epheſians* every *ſpiritual bleſſing*, b the FATHER only, is expreſsly ſaid to have ble *Epheſians*, for *he alone is the original autho bleſſings*, one of which bleſſings is expreſsly na the next verſe.

He, i. e. GOD *the* FATHER, *has choſen us*, ou reſt of the world, *by his goſpel, and deſigned i his adopted children by Jeſus Chriſt*, the firſt p of the goſpel, ver. 4. for it is expreſsly ſaid in th of ver. 5. that the forementioned bleſſings w *cording* or purſuant *to the good pleaſure of h* GOD's, *will.*

To the praiſe and glory of his own grace or ver. 6. That is, of GOD's grace: for it foll *which*, i. e. by which *grace* or *favour*, *he*, i. e. has dealt *graciouſly* or *favourably* with us in, o *beloved Son.*

N. B. All the acts of grace and favour of G men, conveyed by Chriſt, are to be aſcribed praiſe of GOD's glorious grace or favour to me

with his right-hand exalted him to be a prince, or chief guide, *and a Saviour.*

Acts xiii. 23. St. *Paul* ſaith in a ſpeech to the men of *Iſrael, Of this perſon's ſeed,* (that is, of *David's),* GOD, *according to his promiſe, hath raiſed unto Iſrael, a Saviour, Jeſus.*

Acts xiii. 23. *Of David's ſeed, according to promiſe, hath* GOD *raiſed up to Iſrael a Saviour, Jeſus.*

3. 1 *Tim.* i. 1. GOD *our Saviour* is diſtinguiſhed from Chriſt *our hope.*

1. *Tim.* i. 1. GOD is ſtiled *our Saviour* in the higheſt ſenſe.

1 *Tim.* iv. 10. *The living* GOD *who is the Saviour of all perſons, eſpecially of the faithful.*

Tit. i. 3. ii. 10. iii. 4. *Jude,* ver. 25.—*to the only wiſe* GOD *our Saviour, through our Lord Jeſus Chriſt, be glory, and ma-*

3. *Tit.* iii. 4, 5, 6. St. *Paul* magnifies the love of GOD *our Saviour,* as the only cauſe of all the benefits we have by or through *Jeſus Chriſt our Saviour.* Diſtinguiſhing the original Saviour, GOD, from his inſtrumental Saviour, *Jeſus Chriſt.*

1 John iv. 14. *We have ſeen and do teſtify, that the Father ſent the Son to be the Saviour of the world.*

jeſty. dominion, &c. *Alexandrian*, and other MSS.

1 *John* iv. 14. St. *John* ſaith, *We have ſeen and do teſtify, that the* FATHER *ſent the Son to be the Saviour of the world.*

4. This great truth is confirmed by the heavenly hoſt.

Rev. vii. 9, 10. St. *John* ſpeaks of a great multitude who ſtood before the throne of GOD, and who cried with a loud voice, and ſaid, *Salvation to our* GOD, *who ſitteth upon the throne*; which is the proper character of GOD *the Father.*

Rev. xix. 1. St. *John* ſaith, he heard a great multitude in heaven, ſaying, *Salvation, and glory, and honour, and power, be* (given and aſcribed) *to the Lord our* GOD.

4. *John* xii. 2
John tells us, that
viour whom Go
prayed to GOD t
him. *O Father,*
from this hour.

Very remarkal
the words of the
of the epiſtle to t
brews, c. v. *v.* 7
ſays of Jeſus Chri
he offered up pray
ſupplications, with
crying and tears, u
(that is, GOD) *w*
able to ſave him
plain here, that
Chriſt prayed to C
Saviour, and his p
ſhould be our e
at all times, and
chriſtian nations.

N. B

N. B. Here, we ſee, this great multitude perfectly knew who was the *prime*, or *firſt and principal* object of their worſhip, and cauſe of ſalvation, viz. *he that ſat upon the throne*; that is, GOD; who is *deſcribed* and *diſtinguiſhed* by that *character*, by St. *John*, from Jeſus Chriſt himſelf. *Rev.* iii. 21. iv. 2, 9, 10. v. 1, 7, 13. vi. 16. vii. 10, 15. xix. 4. xxi. 5.

N. B. Though Jeſus Chriſt in theſe texts is ſo clearly and ſtrongly diſtinguiſhed from GOD, the *original author* and *cauſe of our ſalvation*; yet the *Athanaſians* and *tritheiſts* will be ready to call this *ſcripture* and *ſacred diſtinction*, *heterodox* and *heretical*.

How different are the ſtile and notions in this point, of St. *Peter*, St. *Paul*, St. *Jude*, and St. *John*, from the current language of modern chriſtians in their devotion and ordinary converſation! Thoſe apoſtles magnify GOD *our Saviour*, who raiſed and ſent Chriſt to be a Saviour. The moderns make Chriſt their only Saviour: and by Saviour all mean, and all underſtand, Chriſt alone. Him they call upon to ſave them, and ſeldom think of, or mention any other Saviour. The Calviniſts and Janſeniſts have exalted Chriſt above GOD our Saviour: and the

methodiſts, eſpecially the Moravians, in t
printed hymns, moſt commonly worſhip the La
and in general omit GOD their Saviour.

CHAP. XXIV.

The perſons, means, motives, and rule of ſalva
ΣΩΤΗΡΙΑ, ΣΩΤΗΡΙΟΣ, *ſalvation, ſaving,*
ſidered.

GOD is our Saviour in the firſt and prin
ſenſe: *ſee the laſt chapter.*

Chriſt, and others, *as* GOD's miniſters, and
ſengers, acting for him, and by his orders; *ſe*
laſt chapter.

John the Baptiſt taught the knowledge and
of ſalvation, *by the forgiveneſs of ſins, through, a*
cauſe of the tender mercy of GOD. Luke i. 76, 77
In this text, are to be noted, the cauſe of ſalva
viz. the *tender mercies of* GOD; the way in w
GOD is pleaſed to grant it, by *the forgivene*
ſins: And the meſſenger by whom he declar
John the Baptiſt.

T

There is no other, or different way of ſalvation than what *Chriſt* taught, nor any *different teacher.* Acts iv. 12. The way of ſalvation is but one: and a different teacher muſt be a falſe teacher.

The goſpel believed, i. e. *obeyed*, is the rule of ſalvation to *Jew*, and to *Gentile*. Rom. i. 16.

Godly ſorrow worketh repentance unto ſalvation, as a *mean*. 2 Cor. vii. 10.

The goſpel ſtiled the *word of truth, the goſpel of ſalvation*. Eph. i. 15.

God *hath not appointed us to wrath, but to obtain ſalvation through, or by Jeſus Chriſt*; the teacher of it by the goſpel. 1 Theſ. v. 9.

God *hath choſen* us *to ſalvation by the ſanctification of the ſpirit, and the belief of the truth*, 2 Theſ. ii. 13. i. e. by holineſs, and belief of the goſpel, the means of ſalvation; called the *ſaving goſpel*. Acts xxviii. 28.

St. *Paul*, ſuffered *all things for the elect's ſake, that they might obtain ſalvation*; 2 Tim. ii. 10. his example promoted their ſalvation. He ſuffered, διὰ τοὺς ἐκλεκτοὺς, for the elect's ſake, not to purchaſe, but to encourage and confirm them in the way of *ſalvation*.

The holy ſcriptures are ſufficient, *to make us wiſe unto ſalvation*, by our perſuaſion of their importance, as was taught by *Jeſus Chriſt*. 2 Tim. iii 15.

God *from whom are all things——leading many ſons to glory, made Jeſus Chriſt our chief guide to ſalvation*, and *deſigned* to prefect him as ſuch, Heb.

ii. 10, by his behaviour in his ſufferings, ſo *learned obedience by what he ſuffered*, v. 8.

The *long-ſufferance* of GOD a mean of our ſ tion if duly conſidered. 2 Pet. iii. 15.

The numberleſs multitude of all nations, ſtanding before GOD *ſitting on a throne*, cry out a loud voice, ſaying, *Salvation be aſcribed to our who ſits on the throne, and to the Lamb* (the te of that ſalvation.) *And all the angels who round the throne*——proſtrated before the thror their faces, and *worſhipped* GOD (alone) *A Amen: Bleſſing, and glory, and wiſdom, and th giving, and honour, and power, be aſcribed unto for ever and ever.* Rev. vii. 9, 10, 11, 12.

A great multitude with a loud voice, ſaying, luja; ſalvation, and glory, and honour, and pow given to the Lord, JEHOVAH, *our* GOD. Rev. x

Theſe celeſtial multitudes of *angels* and worſhipped their GOD, who ſat upon the th and aſcribe ſalvation chiefly to him, who w firſt and chief cauſe of ſalvation.

St. *Paul* calls the *goſpel, the grace of* GOD *bringeth ſalvation.* Tit. ii. 11. for St. *Paul* the goſpel to be a great inſtance of the gra favour of GOD to men, which goſpel cam was publiſhed by *Jeſus Chriſt*, as the great r ſalvation.

ΣΩΖΩ, ΣΩΩ, *to ſave. Chriſt*, by the direct an angel, was to be called *Jeſus, for he was to [illegible]le from their ſins:* Mat. i. 20, 21. \

work he moſt diligently purſued in all his diſcourſes, during his whole life and miniſtry, and by his exemplary death. His whole miniſtry was one continued perſuaſive to his hearers, to embrace the goſpel; and his death, the ſtrongeſt perſuaſive to them to perſiſt in it, even to death. *He who hath endured to the end ſhall be ſaved.* Mat. xxiv. 13. Mark xiii. 13. *Whoever ſhall loſe his life for mine, and the goſpel's ſake, this perſon ſhall ſave it.*

God ſent his Son *that the world might be ſaved,* δι αυτε not δι αυτου, John iii. 17. that is, by his miniſtry, and not *for his ſake.*

Simon Peter was to ſpeak words [the goſpel] by which *Cornelius* and his houſe *might be ſaved.* Acts xi. 13, 14. Some *Jews* laid ſuch ſtreſs on the rite of *circumciſion*, as to affirm peremptorily, that without it perſons could not be ſaved, chap. xv. 1. to whom St. *Peter*, after much debate, ſaith, ver. 11. *We are perſuaded, that by the grace of our Lord Jeſus Chriſt* (i. e. by the goſpel) *we ſhall be ſaved*, a they.

Acts xvi. 31, 32. The jailor aſked *Paul, what he ſhould do to be ſaved?* And *Paul* ſaid, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, thou and thy family*; that is, be a diſciple of *Chriſt*, &c and then *Paul ſpake to him, and all in the family, the words of the Lord*, that is, the goſpel.

Rom. v. 8—11. St. *Paul*, comparing the *means*, or *motives* of our ſalvation, ſaith, If *when we were enemies, we were reconciled to* God *by Chriſt's death:*

much rather being reconciled, ſhall we be ſaved, by his being raiſed to life; that is, if conſidering the manner of a dying *Jeſus*, his behaviour, we became reconciled to GOD: much rather ought our conſidering *Jeſus* raiſed by GOD to life and rewarded, eſtabliſh us in the way of ſalvation.

Rom. viii. 24, 25. *We have been ſaved by hope —for what we ſee not* (a future reward and happy ſtate) *we patiently hope for.* Salvation is promiſed on few, but weighty conditions, chap. x. 9. *viz. If thou ſhalt acknowledge Jeſus to be the Chriſt,* (Alexandrian) *and ſhalt believe in thy heart that* GOD *raiſed him from the dead, thou ſhalt be ſaved.* Theſe are the two firſt and principal motives to diſpoſe us to embrace the chriſtian religion.

GOD *hath been pleaſed by preaching* (which the world calls fooliſhneſs) *to ſave them who believe.* 1 Cor. i. 21. vii. 16. *The wife may ſave the huſband or the huſband the wife*; that is, by being inſtrumental in their converſion to the chriſtian religion. ix. 22. x. 33. St. *Paul became all things to all, that he might ſave ſome.*

Chap. xv. 1, 2. *The goſpel by which ye are ſaved.* Jam. 1. 21. *The engrafted word, which is able to ſave ſouls.*

Epheſ. ii. 4, 5, 7, 8. GOD *rich in mercy for the ſake of his own great love* δια την πολλην αγαπην αυτου, *wherewith he hath loved us; hath quickened us with Chriſt——to demonſtrate to future ages the exceeding*

great

great riches of his grace or favour.—For we are ſaved by his grace or mere favour.

1 Tim. i. 15. *A faithful word, and deſerving all our acceptance, that Jeſus Chriſt came into the world to ſave ſinners.*

—— ii. 3, 4. GOD, *our ſaviour, is willing, or deſires all perſons ſhould be ſaved, and come to the full and thorough knowledge of the truth,* that is, *the* goſpel.

—— iv. 16. St. *Paul* warns *Timothy to take heed to himſelf and his doctrine, and to continue doing ſo, that he might ſave himſelf and his hearers.*

2 Tim. i. 9. GOD *hath ſaved us according to his own purpoſe or grace*; Tit. iii. 4, 5. *the goodneſs and love of* GOD *our Saviour to mankind appeared,—according to his own mercy he ſaved us,—by the waſhing of a regeneration, and by the renewing of a holy ſpirit.*

Heb. v. 7. *Chriſt* in the days of his fleſh *offered up prayers and intreaties to* GOD, *who was able to ſave him from death.*

—— vii. 25. *Chriſt is able to ſave to the utmoſt all that are coming to* GOD *by him.*

Faith without works ſaveth not; there is but one lawgiver and judge, GOD, *who is able to deſtroy.* James throughout. *He that ſhall turn a ſinner from the error of his way, ſhall ſave his own ſoul from death.* V. 20.

Baptiſm

Baptiſm ſaveth—reſembling the ſalvation of eight perſons in *Noah*'s flood. 1 Pet, iii. 20, 21.

If a righteous perſon is ſcarcely ſaved, where will the ungodly and ſinner appear. 1 Pet. iv. 18.

St. *Jude*, in his general epiſtle to *all chriſtians* exhorts them, that as *they were building themſelves up in their moſt holy faith*, that is, taking pains to ſecure their own ſalvation; *to keep themſelves in the love of* GOD,——*and that they would ſave others with a religious fear or concern.* ver. 20—23. This language diſtinctly declares, that St. *Jude* ſuppoſed all chriſtians, who were edifying one another, ſhould and might keep themſelves in the *love of* GOD. They ſhould with a religious concern endeavour to ſave others—*ſnatching them out of the fire.*

Godly ſorrow worketh repentance unto ſalvation. 2 Cor. vii. 10. A thorough repentance is a means of ſalvation.

After St. *Paul* had ſet before the *Philiſtpians* the examples of *Chriſt's obedience even to the death of the croſs:* He exhorts them to *work out their own ſalvation—with fear* (of offending GOD) *and with trembling* (at his diſpleaſure.) Phil. ii. 12. To encourage them in that work, he adds, *for* GOD *is working in you of his good pleaſure:* ſo do your part, for GOD is doing his. He is, was, and always will be concurring with you in every good work: and prin-

principally in this your good work, *viz. in working out your ſalvation*, by your obedience to his laws even to death, if it ſhould be your lot

CHAP. XXV.

GOD *a Redeemer, Deliverer, and Saviour.*

THESE characters are given to *Jeſus Chriſt* in the New Teſtament in an inferior ſenſe: but GOD alone is repreſented by the ſacred writers, as our *Redeemer*, our *Deliverer*, our *Saviour*, in the firſt, principal, and higheſt ſenſe of thoſe characters: and therefore GOD alone muſt be owned and conſidered as the firſt, the principal and higheſt object of our praiſe and adoration.

How the characters of *Redeemer, Deliverer*, &c, are uſed, and to whom applied, will appear from the following view of texts.

ΛΥΤΡΩΤΗΣ. This word, which properly ſignifies *Redeemer*, is but once uſed in the New Teſtament, where it is applied to *Moſes*, who led *Iſrael* forth from their Egyptian bondage.

Acts vii. 35. *This* Moſes—*did* GOD *ſend by the hands of the angel to be a ruler and deliverer.*

ΛΥΤΡΟΝ.

ΛΥΤΡΟΝ, The word is but twice uſed: in both places it is applied to Chriſt, and is tranſlated *a ranſom.*

Mat. xx. 28. and Mark x. 45. *The ſon of man* i. e. Chriſt, *came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.*

The meaning of the paſſage is evidently this, *viz* that Chriſt's diſciples ſhould not be ambitious o worldly honours, grandeur, and dignity, whic the mother of *Zebedee*'s children had aſked for he ſons; but they ſhould imitate his example, in *humbleneſs*, and a ſteady deſire and endeavour *to do good* and bring *real benefits* to mankind; i. e. *as he*, t they alſo, ſhould not ſeek *to be miniſtred unto*, b *to miniſter:* and as he came to free, or ſet at liberty many from the power and influences of ſin, b preaching to them the goſpel of righteouſneſs, a by exhibiting a perfect example of piety and virtu in laying down his life in the cauſe of GOD a goodneſs; ſo they alſo ſhould act with a ſteady vie to the ſame great end, of promoting true goodne in all its branches among mankind.

ΛΥΤΡΟΩ-ΟΜΑΙ. The word is thrice uſed, a ſignifies to *redeem*, according to our tranſlation: t proper meaning of the word is, to *make free*, or *ſet at liberty.*

We truſted that it had been he that ſhould have r deemed Iſrael. Luke xxiv. 21. *i. e.* made them fre or ſet them at liberty from the Roman yoke.

Lookin

Looking for——the glorious appearance of——Chriſt, who gave himſelf for us that he might redeem (ſet us at liberty, make us free from) *all iniquity.* Tit. ii. 14. Here the true end of *Chriſt*'s death is pointed out.

Be ye holy in all manner of converſation, 1 Pet. i. 15. *Paſs the time of your ſojourning here in fear,* ver. 17, *Foraſmuch as ye know ye were not redeemed* (ſet at liberty, or made free from the power of ſin) *with corruptible things—but with the precious blood of Chriſt,* ver, 18, 19. His death was the higheſt confirmation he could give of the truth of his divine miſſion, and of his own perſuaſion that the doctrines he taught were the doctrines of GOD: his death, therefore, is the ſtrongeſt motive and argument for our diligently conſidering and faithfully regarding the goſpel of righteouſneſs which he preached. And as this goſpel, ſo ſtrongly recommended to us by his death, is moſt excellently calculated to free us from ſin, and engage us in the practice of righteouſneſs; ſo it is with great propriety, that we are ſaid to be *redeemed,* or freed from ſin, *by his blood,* or death.

ΛΥΤΡΩΣΙΣ. The word is uſed thrice, and has much the ſame ſignification with λυτροω: *i. e.* as λυτροω ſignifies *to make free*; λυτρωσις ſignifies *freedom or liberty.*

Luke i. 61. *Bleſſed be* JEHOVAH, *the* GOD *of Iſrael, for he hath viſited and* εποιησε λυτρωσιν, *made*

or

or appointed *redemption* (freedom or liberty) *fo people.*

Luke ii. 38. *She* [Anna] *ſpake of him* [Cl *to all them who looked for redemption in Jeruſale*

Heb. ix. 12. *Chriſt once entered into the place, having obtained eternal redemption, i. e.* et freedom from the puniſhment of ſin, which is d being made the author of eternal life to all who the goſpel.

ΑΠΟΛΥΤΡΩΣΙΣ. This word is uſed ten ti and its proper ſignification is *deliverance.* It is uſed thrice with reference to *Chriſt*; in the places it ſtands to denote *deliverance* abſolutely, out any reference to the cauſe or means by v it is effected.

1 Cor. i. 30. *Chriſt is made of* GOD—— *verance for us.* GOD has appointed him the ir ment of his goodneſs, in conveying to us, delive from ſin and death.

Eph. i. 7. *By whom we have redemption* [del ance from death] *through his blood* [whereb has ſealed to us the favour of GOD promiſing *remiſſion of ſins*, to as many as are truly peniter

Col. i. 14. contains the ſame words, uſed i very ſame ſenſe.

Note 1. Our tranſlation calls *Moſes* a deliv which is a juſt and true verſion. But the co words are in every other place traſlated *ranſo dem*

demption, redeemed, &c. except in one place, *viz. Heb.* xi. 35. where it is tranſlated juſtly *deliverance.*

2. If λυτρωτης had been uſed, in any place, of *Jeſus Chriſt*, our tranſlators would have rendered it *redeemer*, as appears from their verſion of its cognate terms when they have any reference to *Chriſt.* This word, redeemer, is now grown ſo common, for *Chriſt*, that *Redeemer* and *Chriſt*, are become ſynonymous terms; ſo that GOD is not underſtood by it, but Chriſt alone. This ſeems to be a great impropriety, for

3. That the ſame GOD who ſent Moſes to be a *redeemer*, Acts vii. 36. alſo ſent *Chriſt to be the Saviour of the world.* 1 John iv. 14. and alſo made *Chriſt to us*, or for our benefit, *wiſdom, righteouſneſs, ſanctification, and redemption*, or deliverance; *ſo that he who glories ſhould glory in the Lord.* 1 Cor. i. 30, 31.

PTOMAI. This word is uniformly tranſlated *deliver.* It is uſed in ſpeaking of GOD ſix times certainly; and twice it is certainly uſed of *Chriſt*; in three places it may be either underſtood of GOD, or *Chriſt.*

The places where it certainly refers to GOD are theſe. Mat. vi. 13.

O! our Father who art in heaven, *ver*, 9. *deliver us from evil*, (the evil one.)

Luke xi. 4. The ſame paſſage.

2 Cor.

2 Cor. i. 10. That we ſhould truſt in GOD. *ver.* 9. *Who delivered us from ſo great a death and doth deliver; in whom we truſt that he will yet deliver.*

Col. i. 13. Giving thanks unto the FATHER, *ver.* 12. *Who hath delivered us from the power of darkneſs.*

2 Pet. ii. 7. GOD, *ver.* 4. *delivered juſt Lot vexed with the filthy converſation of the wicked.*

—— 9. *The Lord*, i. e. JEHOVAH the ſame GOD mentioned before, *knoweth how to deliver the godly out of temptations.*

The places were the word is certainly uſed of *Chriſt* are theſe:

Rom. xi. 26. *There ſhall come out of Zion the deliverer.*

1 Theſ. i. 10. *And to wait for—Jeſus who delivered them from the wrath to come.*

The places where it may be underſtood either of GOD or *Chriſt* are theſe:

2 Tim. iii. 11. *But out of them all* (out of all my perſecutions and troubles) *the Lord delivered me.*

2 Tim. iv. 17. *The Lord ſtood with me—and I was delivered out of the mouth of the lion.*

—— 18. *And the Lord ſhall deliver me from every evil work.*

Theſe three paſſages may either be underſtood of GOD the *original deliverer*, or of *Chriſt* the *inſtru-*

inſtrumental deliverer, by whoſe agency GOD conveys *deliverance*, and all other ſpiritual bleſſings to us.

ΑΓΟΡΑΖΩ-ΟΜΑΙ. This word is made uſe of by the ſacred writers of the New Teſtament more than thirty times, of which the following texts have a reference to the preſent ſubject.

1 Cor. vi. xx. *For ye are bought with a price: therefore glorify* GOD.

Chap. vii. 23. *Ye are bought with a price, be not ye the ſervants of men.*

2 Pet. ii. 1. *There ſhall be falſe teachers—denying the Lord who bought them.*

Rev. v. 9. When the Lamb had taken the book out of the hand of him (of JEHOVAH) who ſat upon the throne, the *four living creatures*, and the *twenty-four elders*, ſang a new ſong, ſaying, *Thou art worthy, for thou waſt ſlain, and haſt redeemed* (purchaſed ἠγορασας) *us to* GOD *by his blood.*

Chap. xiv, 3. *No man could learn that ſong but the hundred and forty and four thouſand which were redeemed* (purchaſed ἠγορασμενοι) *from the earth.*

—— 4. *Theſe were redeemed* (purchaſed ἠγορασθησαν) *from among men, being the firſt-fruits unto* GOD, *and to the Lamb.*

ΕΞΑΓΟΡΑΖΩ. This word is only uſed four times, *viz.*

Gal. iii. 13. *Chriſt hath redeemed* (made us free) *from the curſe of the law.*

—— iv. 4, 5.

—— iv. 4, 5. *When the fulneſs of the time was come,* GOD *ſent forth his Son—made under the law, to redeem* [make free, or ſet at liberty] *them that were under the law.*

The other two paſſages in which this word is met with, are *Eph.* v. 16. and *Col.* iv. 5. which refer to a very different affair.

It is eaſy to ſee that the words *bought* and *purchaſed* are not to be taken in a natural and proper, but in a figurative ſenſe. We certainly cannot ſuppoſe that we were purchaſed in the ſame manner as a man buys goods or wares in a market, as the words Αγοραζω and Εξαγοραζω properly and in their natural ſenſe import. But then it may be aſked, what notion muſt we form of the ſubject? How are we to underſtand the expreſſion of being *bought* or *purchaſed?* A careful attention to the texts above cited will lead us to a right underſtanding of the expreſſion; and the true meaning of our being *bought* or *purchaſed*, will appear from the following obſervations which the paſſages ſuggeſt:

1. Whatever the meaning of being *bought* or *purchaſed* is, and whatever advantage is thereby procured to us; we muſt look upon GOD as the original fountain and author thereof: *Ye are bought with a price; therefore glorify* GOD *in your bodies and in your ſpirits which are* GOD's. The glory is certainly due, principally, to him who is the firſt and grand cauſe of any benefit: therefore it is a rational

tional and a fair concluſion, that GOD is the *firſt and grand cauſe*, or *original fountain and author* of thoſe advantages which are expreſſed by our being *bought*.

2. It is very evident, that in this affair Chriſt acted as GOD's miniſter or inſtrument, for as it is certain that *Chriſt* was an agent in the affair, *Gal.* iii. 13. 2 *Pet.* ii. 1. *Rev.* v. 9: it is alſo equally certain that he was GOD's inſtrument, for it is expreſſly ſaid, that GOD *ſent forth his ſon to redeem* [purchaſe, or make free, εξαγορασῃ] *them who were under the law.*

3. The advantages or bleſſings which we enjoy from GOD by Chriſt, which are here repreſented to us under the notion of our being *bought* or *purchaſed*, are plainly pointed out to us: *Chriſt purchaſed*, made *us*, i. e. *Paul*, and the converts among the Jews, to whom *Paul* wrote, free *from the curſe of the law:* from that extreme rigour which puniſhed ſin with death. *He alſo purchaſed us unto* GOD; took the moſt proper and effectual meaſures to make us acquainted with the will of GOD, and to engage us to live a divine life. *Thoſe who were dead in treſpaſſes and ſins hath he quickened.* Eph. ii. 1, 5. One grand part of the deſign of Chriſt's miſſion, was *to call ſinners to repentance; to ſeek and to ſave that which was loſt*; and to beget men by the word of truth, to a life of holineſs. Therefore it is, that all the doctrine s of Chriſt, are *doctrines according to godli-*

neſs; and that the whole plan of the goſpel diſpenſation, is calculated, either by way of inſtruction or motive, *to make us holy, even as* GOD *is holy.* Theſe then are the advantages which are repreſented to us under the notion of our being *bought* or *purchaſed*; viz. that Chriſt has, by the inſtruction and the motives of the goſpel, and by his own perfect example, called us to holineſs and to virtue; and taken the wiſeſt and kindeſt meaſures to engage us to *put on the new man which after* GOD *is created in righteouſneſs and true holineſs:* and thus by calling us *not to uncleanneſs but to holineſs*, has he *redeemed us from all iniquity*; *and purified unto himſelf a peculiar people, zealous of good works.* And further, as the Jewiſh law condemned the ſinner to death, and as all men were ſubject to death, becauſe of ſin, ſo that both *Jews* and *Gentiles* lay under a ſentence of death, to which they were ſubjected by the conſtitution and appointment of GOD, as being a ſituation highly proper for them, after ſin was introduced into the world; ſo Chriſt was the means or inſtrument of conveying *eternal life, which is the gift of* GOD unto us; and thus freeing the *Jews* from the rigour of their law, and conveying, both to them and us, the aſſurances of GOD's pardon to the penitent, of a reſurrection from death and of eternal life to as many as believed him and obeyed the goſpel; or to every righteous and good man. We are *bought*, or *purchaſed*, or *redeemed*, from ſin and death,

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by the *grace of* GOD in the goſpel, which gives us the largeſt, the moſt extenſive and perfect view of all duty, *teaching us to deny ungodlineſs with every worldly luſt, and to live ſoberly, righteouſly, and godlily, in the preſent evil world:* and which at the ſame time aſſures a reſurrection unto all, and a reſurrection to eternal life to as many *as by a patient continuance in well-doing ſeek for glory, honour, and immortality.* And as Chriſt was GOD's meſſenger and inſtrument in diſpenſing his grace, and beſtowing upon us all our advantages and privileges, he is repreſented as the *buyer, purchaſer,* or *redeemer,* in the ſame figurative manner as we are repreſented to be *bought, purchaſed,* or *redeemed.*

There is a good deal of propriety in the uſe of this figurative manner of ſpeaking To be in a ſtate of ſin; to be under the power, influence, and dominion of worldly vanities, of appetite, affection, and luſt, of violent inclinations, and headſtrong paſſions, is to be in a ſtate of the greateſt ſlavery: while this is our caſe, reaſon and the nobler powers of our ſouls are, as it were, laid in chains, and our judgment bound in fetters. But the *ſervice of* GOD *is perfect freedom:* and to live according to the excellent rules, and to obſerve the wiſe and prudent directions, and to follow the amiable examples of the goſpel, upon thoſe motives, and with thoſe views which GOD in *Chriſt* has recommended unto us, is to be free from the fore-mentioned ſlavery, and

to live according to reaſon and ſound judgment, which is the honour of the intelligent nature; and therefore it is that thoſe who had embraced chriſtianity are ſaid to be in a ſtate of liberty, 1 *Pet.* ii. 16. Therefore alſo it is, that the inſtructions of the goſpel are called *the law of liberty*, *James* i. 25. and upon the ſame account it is ſaid by the apoſtle, that *where the ſpirit of the Lord is, there is liberty.* 2 *Cor.* iii. 17.

4. The manner of our being *bought* or *purchaſed*, is repreſented in theſe words, *For thou waſt ſlain, and haſt purchaſed us to* GOD *by thy blood.* Now the death or blood of Chriſt, is what is repreſented in other texts as the price wherewith we were bought. It is, I think, very evident, that we were not purchaſed from, or out of the hands of GOD; ſuch a ſuppoſition would contradict the ſcriptures in general, and this paſſage in particular, for it is expreſsly ſaid, that Chriſt *purchaſed us*, not παρα Θεϐ, from GOD, nor εκ χειρος Θεϐ, at, or from the hand of GOD, but it is expreſsly ſaid ηγορασας τω Θεω ημας, *thou haſt purchaſed us to* GOD; an expreſſion of the very ſame kind with thoſe which mention our being *reconciled to* GOD. The blood or death of Chriſt cannot therefore be conſidered as a price paid to GOD; the notion of ſuch a thing muſt be diſhonourable to the divine character, becauſe it repreſents him as mercenary, and as being capable of being bribed to do a good and equitable thing. If

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the death and blood of Chriſt be conſidered as a price paid to GOD for the ranſom of mankind, it muſt neceſſarily follow, that we are now free from all obligation to GOD; for we are not his, out of whoſe hands we were purchaſed, but his who purchaſed us: this muſt be true, if paying a price to GOD for our ranſom be underſtood in the proper notion of *ranſoming*. But if Chriſt's buying us with a price be underſtood to ſignify his procuring for us the favour of GOD, of which we were before deſtitute; if his blood be looked upon as an equivalent paid to the ſupreme being for any acts of kindneſs he might manifeſt to men; or if it be the procuring cauſe of the remiſſion of ſins, of eternal life and the joys of heaven, without which GOD would not grant the leaſt favour to ſinful men, but have executed upon them the utmoſt rigour of juſtice, without ſhewing the leaſt mercy, or exerciſing any degree of goodneſs: if, I ſay, Chriſt's buying us with a price be underſtood in this ſenſe, the character of ALMIGHTY GOD will ſtand in a very diſagreeable light; becauſe he will favour us, give us advantages, confer glorious privileges, and raiſe us to the moſt exalted happineſs; not upon our account, or for the ſake of making us good and happy; not upon the account of the fitneſs of ſuch a proceeding, or for his own goodneſs or mercy's ſake, but purely upon the account, and for the ſake of another being. Chriſt's death, no doubt, was

highly meritorious; for his giving himſelf unto death was an act of the moſt exalted righteouſneſs: but the merit was perſonal; it was Chriſt's, not our's, and the reward thereof muſt in all equity be perſonal alſo; it muſt be given to him, not to us, who had not, nor could have any ſhare in that behaviour, nor in any ſenſe account it our behaviour. The reward of merit muſt certainly be given to him to whom the merit belongs; and Chriſt himſelf muſt receive the reward of his own proper and perſonal merit. Accordingly we find, that he acted with a view to a perſonal reward; for it is ſaid, *Heb.* xii. 2. *That for the joy that was ſet before him, he endured the croſs, deſpiſing the ſhame:* and we alſo find that he actually received in himſelf the reward of his exalted goodneſs, *Phil.* ii. 8, 9. *He became obedient unto death—wherefore*, or upon account of which obedience, GOD *alſo hath highly exalted him.* For a being moſt eminent in goodneſs, ſo that no guile was found in him, to receive the reward of his well-doing, is perfectly conſiſtent with reaſon, with our beſt notions of GOD, and with the accounts given us in the ſacred ſcriptures, which aſſure us not only that Chriſt received a reward, but alſo that GOD *will render to every man according to his deeds.* But to ſuppoſe that the reward of Chriſt's merit was given either in whole or in part, not to him, but to us, contradicts reaſon, diſhonours GOD, and is without foundation in the chriſtian revelation.

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The true ſenſe of Chriſt's *purchaſing us to* GOD *by his blood* is this: he was ſent *to be a light to enlighten the Gentiles*, Luke ii. 32. *and to be for ſalvation to the ends of the earth*, Acts xiii. 47. And when he gave St. *Paul* his commiſſion to be an apoſtle, it was expreſsly with this view, that he might be an inſtrument *in opening the eyes of the Gentiles; in turning them from darkneſs to light, and from the power of Satan unto* GOD, *Acts* xxvi. 18. And the doctrine he himſelf taught, and commiſſioned his diſciples to teach, was that of *repentance for the remiſſion of ſins:* from whence it appears, that the deſign of his miſſion was to make men wiſe to know and obey the truth, and to abſtain from all evil, that they might become fit objects of the everlaſting favour of GOD, and finally poſſeſs everlaſting life. To promote this great end, his death was excellently calculated. In one view, it was a full demonſtration that he was fully couvinced of thoſe doctrines he taught, and of the uſefulneſs and importance of thoſe inſtructions which he gave the world. In another view, it proves that he really believed and was perſuaded that he came out from GOD to erect a ſpiritual kingdom, a kingdom of righteouſneſs among men. And in another view, it was the perfecting of a moſt excellent character, and the finiſhing of ſuch an example as every chriſtian ought to imitate with the utmoſt exactneſs. His death, or blood, in theſe views, is highly uſe-

ful to the great end of making us wiſe and good it adds force and energy to his inſtructions and ex ample; recommends them to our moſt attentive re gards; and furniſhes us with the moſt rational a guments to engage us to comply with his direction and to *walk even as he alſo walked.* And therefo as GOD's beſtowing the moſt extenſive advantag by Chriſt, both by inſtruction and motive, in ord to make us holy, is figuratively expreſſed by o being *bought* or *purchaſed*, ſo by a like figurati form of ſpeech, the death or blood of Chriſt, whi is every way the ſtrongeſt argument to engage us holineſs, is repreſented to us as the price paid make the purchaſe.

GENERAL OBSERVATIONS.

I. AS GOD *alone* is ackowledged and praiſed, the λυτρωτης, redeemer of his people the LXX, ſo alſo we find in the New Teſtame that GOD *alone is bleſſed* or *praiſed* for whate *Chriſt* was, or became to us in *any character*, as the following paſſages: *Bleſſed be the* GOD *and ther of our Lord Jeſus Chriſt, who hath bleſſed*

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with all ſpiritual bleſſings in heavenly things, by or through Chriſt, Eph. i. 3. Again, *Bleſſed be the* GOD *and Father of our Lord Jeſus Chriſt, who hath of his abundant mercy begotten us again to a lively hope by the reſurrection of Chriſt*, 1 Pet. i. 3. In theſe texts, *Chriſt is only named as* GOD's inſtrument *by whom, and* GOD *is praiſed alone, from whom all ſpiritual bleſſings come.* And *Chriſt himſelf*, Mat. xiv. 19 and Mark vi. 41. Luke ix. 16. *praiſed or gave thanks to* GOD, *before he miraculouſly fed the multitude*, and before he diſtributed *the bread and wine, at his laſt ſupper*, Mat. xxvi. 26. Mark xiv. 22. Luke xxiv. 30.

II. It is obſervable, that *Jeſus Chriſt* is not *once ſtiled* Λυτρωτης, *Redeemer*, in all the *New Teſtament*. And when we find *Chriſt* is once ſaid to be, by St. *Paul*, 1 *Cor.* i. 30, Απολυτρωσις, *redemption*; in the very ſame place, he tells us expreſsly, *Chriſt was made redemption by or from* GOD; that, *ver.* 31, he who glories, *let him glory in the Lord* (JEHOVAH.) For nothing can be a more certain and truer *maxim* than the firſt words of the 30th verſe aforeſaid, *viz* that it was *from* GOD, that the *Corinthians* became *chriſtians*, who made *Chriſt himſelf* a ſucceſsful teacher of *wiſdom*, *righteouſneſs*, *ſanctification*, and *redemption*. And that GOD is to be *owned*, and *praiſed*, as the *true*, *chief*, and *original cauſe* of *all ſpiritual bleſſings*, is in a very noted paſſage mentioned before, *Eph.* i. 2—12, fully declared by St.

Paul.—He there wiſhes the *Epheſians* all
from *the* GOD *and Father of us, and of our L*
ſus Chriſt, ver. 2. and ſaith, *Bleſſed be the* G
Father of our Lord Jeſus Chriſt, who hath b
with all ſpiritual bleſſings by Jeſus Chriſt,
purpoſed us, or deſigned us, to the ſtate of ad
or through Jeſus Chriſt, ver. 5. *And to the p*
the glory of his grace, hath treated us with n
vour by, or through his beloved Son, ver. 6.
through which Son, we have redemption (deliv
the pardon of ſin, according to the riches of his,
grace, ver. 7. *Which grace or favour he,* GO
made to abound towards us, and made known
myſtery of his will, according to his own good-
which he, GOD, *purpoſed in himſelf,* &c.
Remarkable words! GOD's *own good pleaſu*
GOD's *own purpoſe in himſelf,* are the true a
and only firſt cauſes of all our ſpiritual ha
And *ver.* 11, For *he,* GOD, *is working effect*
all things according to the counſel of his own w
is from his *own favour, his own good-pleaſur*
ſel, purpoſe, &c. All theſe are his own;

In whatever character *Jeſus Chriſt* acted, he acted as GOD's *meſſenger* to the world, and as GOD's agent in the world. So that whenever we meet with any terms or titles of high ſound or ſignification, as *Saviour*, *Redeemer*, &c. all theſe muſt be, and are referred to the *good purpoſe*, *good pleaſure*, *and the glory of the Father*, *who was*, *and is*, *his* GOD, *and our* GOD, *Eph.* i. 2, 3.

IV. How much is the language, and gratitude, and worſhip of *modern chriſtians* corrupted! Inſtead of owning GOD, and giving glory to GOD, the prime cauſe, author, and *moſt certain efficient* of all good, and of our ſalvation in particular: *Jeſus*, GOD's prophet, his preacher, his appointed *Lord*, *Saviour*, and *Redeemer*, is owned and worſhipped in all thoſe characters, as the only *Saviour*, *Redeemer*, &c. And, which is aſtoniſhing, is, (by ſome) owned, and worſhipped as the only true and moſt high GOD! How inconſiſtent is this, and contrary to the great rule of St. *Paul* above-mentioned—*that they who glory, ſhould glory in that* GOD *who gave Chriſt all his characters.*

V. It may truly be ſaid of *Jeſus Chriſt*, in all his *ſpiritual characters*, what he ſaid of himſelf, Mat. xi. 27. Luke x. 22. *All things are delivered to me from my Father.* GOD *made him*, *Jeſus*, *Lord*, and *Chriſt*, Acts ii. 36. And *wiſdom*, and *righteouſneſs*, and *ſanctification*, and *redemption*, as above. And GOD freely gave *Jeſus* a name—*above every name*, (as a re-

ward, and in a more excellent degree) because *he humbled himself, and became obedient even to death.* Phil. ii. 8, 9.

VI. Besides these characters, St. *Paul*, in his epistle to the *Hebrews*, hath applied the character of *high-priest* to *Jesus Christ*. And having told us the duty and qualification of the *high-priest*, he saith, *Heb.* v. 1—5. *That no person assumes this honour to himself, but is called by* GOD, *as Aaron. So even Christ did not assume the honour of being a high-priest but was appointed such by* GOD, when he said, *Thou art my Son, this day I have begotten thee.* So great a truth is it, which *Christ* himself affirms in his prayer to GOD, John xvii. 7.—*O Father, all things whatsoever thou hast given to me, are from thee:* and this his followers knew, *ver.* 8.

VII. It ought to be well remembered, that we are expressly told, *Luke* i. 68. that *the Lord God of Israel* hath visited, and made or prepared redemption for his people; and *Zacharias* being filled with a holy spirit, *blessed*, i. e. praised *the Lord* GOD *of Israel*, as the author of that redemption. How and in what manner *Jesus Christ* was concerned by *his death in our redemption*, we are also expressly told by two apostles. By St. *Paul*, *Tit.* ii. 14. That *Christ gave himself for us, that he might deliver, or redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* Here we may see the great end *Christ aimed at in his death*, which

may

ay be expreſſed well in the Old Teſtament lan-
uage; that we might *ceaſe to do evil, and learn to
o well.* Or, as it is expreſſed in the New Teſta-
ment, that we ſhould *Repent, and believe the goſpel:
repent, and be converted, that your ſins may be blotted
out.*—Obſerve; the conſequence of repentance is the
forgiveneſs of ſin. Repentance and converſion are
here commanded and required, as the means to the
end expreſsly named, and propoſed as the reward of
repentance, *viz.* the forgiveneſs or pardon of ſin.

VIII. Hence it is evident, that when *redemption* or
redeemer are applied to *Jeſus Chriſt*, we ought not to
uſe them, nor underſtand them in a literal ſenſe;
becauſe the ſcriptures do not. GOD *alone* is our *re-
deemer* (that is, our *deliverer)* in the *chief* and *prin-
cipal ſenſe*; and *Chriſt* is *made ſo, by and from* GOD.
See paragraph 2, 3. A *redeemer*, in a literal ſenſe,
is one who procures, or pays for the liberty of a
ſlave, or captive, a certain conſideration to a third
perſon. And it is by ſome taught, and generally un-
derſtood, that GOD is the party injured or offended;
man the offender or ſinner, and *Chriſt* the *Redeemer*,
by a *full ſatisfaction* or *ranſom paid to the juſtice of*
GOD, according to a contract between *the Father*
and *the Son.* A notion ſtrange and ſufficiently in-
conſiſtent with the whole goſpel. For *Jeſus Chriſt's*
whole meſſage, and his whole miniſtry, was from
John iii. 16. GOD the Father, *who ſo loved the world*

that he gave his Son: and his Son came to ſeek, ſave that which was loſt, Luke xix. 10.

The *Father's rich grace, purpoſe*, and *deſi* theſe were the *original and chief cauſe* of all h vour to mankind; and *Chriſt*'s office was o declare, and not purchaſe it, Eph. ii. 7. I ſay, love was antecedent to, and the original cauſe that good, which *Chriſt* in all his offices or mi tion, and in all his ſpiritual capacities beſtow on his followers. GOD *ſent him not to conde world, but that the world by him* (GOD's inſtru *might be ſaved, John* iii. 17. Again, 1 *John* iv. *In this the love of* GOD *was manifeſt, that he, ſent his only-begotten Son, that the world mig through him: in this was the love of* GOD *ma that he ſent his Son to be a propitiation concerni ſins.* GOD himſelf through his love became *tious*, that is, diſpoſed, greatly diſpoſed to favo world, and thereupon ſent his Son to be a *pr tion*; that is, a declarer and publiſher of GOD ing propitious to the world. *Grace and truth by Jeſus Chriſt.* St. *Paul* confirms this great in his epiſtles: particularly in the ſalutatio his epiſtles; thus, *Grace, mercy, and peace, the* GOD *and Father of us, and of our Lord Chriſt, who is ſaid to have given his life a r that is, a deliverance, for many*; not to pu GOD's love; but by his death, as he had doctrine, to move us to love GOD, and ke commandments. GOD's free and unpurchaſed

hath favoured us; and we muſt aſcribe it, as St. *Paul* doth, *Eph.* i. 6. to the *glory of* GOD's *grace*; and *bleſs*, as St. *Paul* doth, *ver.* 3. *the* GOD *and Father of our Lord Jeſus Chriſt*, who hath *according to the good-pleaſure of his will*, I ſay *his own will, bleſſed us with every ſpiritual bleſſing*. His own will, and own good-pleaſure, and no other reaſon, or motive whatever, *but his own good-pleaſure*, moved GOD to ſeek, and to ſave mankind by his apoſtle *Jeſus Chriſt*. GOD is our great *Redeemer: Chriſt was made Redeemer* by GOD. Let him that glorieth, chiefly glory in, and glorify, GOD.

CHAP. XXVI.

GOD is repreſented by Chriſt and his diſciples always as the prime, i. e. *the firſt and chief cauſe of all good to his creatures of all kinds; particularly of that good which the holy ſcriptures ſtile ſalvation.*

THIS is the univerſal ſtile and notion of the Old and New Teſtament, as appears, by the following paſſages:

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The word GOD is originally *Saxon* or *Teutonic*, and is very emphatical: for it ſignifieth the good, or the good being; which moſt truly GOD may be ſtiled in the higheſt, moſt abſolute, and moſt perfect ſenſe; as being *eſſentially*, *immutably*, and *infinitely* good in his whole nature, and in all his perfections.

That GOD is good, ΑΓΑΘΟΣ, in the higheſt and moſt perfect ſenſe, is very remarkably obſerved by *Chriſt himſelf*, *ſaying*, *Why calleſt thou me good? There is no one good, but one, that is*, GOD. Mat. xix. 17. Mark x. 18. Luke xviii. 19. In theſe words, Chriſt plainly refuſeth the character, and confines it alone to GOD, the ſupreme *good*. The *Platoniſts*, and *Ariſtotle* too, ſtiled GOD τὸ ἀγαθὸν and αὐτοαγαθον, *the good*, *goodneſs itſelf*. But how ſeldom did they, or any of the philoſophers, magnify the goodneſs of GOD with a zeal and language like what we find in *Moſes* and the prophets, Chriſt and his apoſtles?

Chriſt ſaith, that GOD *the Father cauſeth his ſun to riſe on the wicked and good*; *and ſendeth rain on the righteous and unrighteous*. Mat. v. 45. As if he had ſaid, theſe his bleſſings are common and general to all.

St. *Paul* obſerves well, that GOD *had not forborn the giving proofs of his goodneſs*, *by the rains and fruitful ſeaſons*. *Acts* xiv. 17. Theſe are general evidences to all mankind of GOD's goodneſs.

GOD

GOD *gives good things to them who aſk.* Mat. vii. 7, 11. Luke xi. 13. with a kindneſs ſuperlative, and vaſtly exceeding the affection of parents, and, as Chriſt aſſures us, GOD *is kind to the unthankful, and to the wicked.* Luke vi. 35. Such is the *goodneſs of* GOD to objects undeſerving, and of this all mankind are witneſſes.

The texts in the Old Teſtament, which ſpeak of the goodneſs of GOD, are many; the emphatical are here recited. Pſalm xxxi. 19. *O how great is thy goodneſs, for them who fear thee, that truſt in thee!* xxxiii. 5. *The earth is full of the goodneſs of the Lord.* lii. 1. *The goodneſs of* GOD *is continual.* cvii. 1, 8, 15, 21, 31, and throughout. *O give thanks—for the Lord is good. O that men would praiſe the Lord for his goodneſs.* cxlv. 9. *The Lord is good to all, his tender mercies are over all his works.*

ΧΡΗΣΤΟΤΗΣ. Rom. ii. 4. St. *Paul* ſpeaking of this moſt amiable divine perfection magnifies it thus: *The riches of* GOD's *goodneſs, forbearance, and long-ſufferance.* A goodneſs that ſhould lead us to repentance, and, if we abide in a right ſenſe of that goodneſs, it will be the greateſt benefit. Rom. xi. 22.

St. *Paul* magnifieth the *kindneſs*, or goodneſs of GOD, in bringing the *Epheſians* into the way of ſalvation by *Chriſt Jeſus*, ſaying, *That* GOD *being rich in mercy—through his great love, wherewith he loved us.* Eph. ii. 4. *hath ſhewn to future ages the exceeding riches of his favour, by his kindneſs or goodneſs to-*

wards

wards us, through Jeſus Chriſt; that is, by Chriſt's meſſage and goſpel, which he received and publiſhed from GOD. ver. 7.

And the ſame divine perſon, St. *Paul*, is again extolling the goodneſs of GOD in the like expreſſions: *The goodneſs and love* Φιλανθρωπια *of* GOD *our Saviour to mankind—who according to his own mercy hath ſaved us.* Tit. iii. 4, 5.

ΕΛΕΟΣ. The mercy of GOD, which is GOD's goodneſs to ſuch as are in miſery, is commonly a part of the ſalutation in St. *Paul's epiſtles.* &c. And it is the ſame in the following paſſage, in which St. *Peter* bleſſed GOD, *who according to his abundant mercy had revived our hopes by raiſing Jeſus Chriſt from the dead.* 1 Pet. i. 3.

In the Old Teſtament, as GOD is proclaimed by the characters of *gracious*, and *merciful*, very often; *and ſlow to anger, and of great kindneſs.* Exod. xxxiv. 6. 2 Chron. xxx. 9. Pſa. ciii. 8. So we very often hear of GOD's *tender mercies*; *great mercies*; *and that his mercy endureth for ever.* Pſa. cxvii. and cxxxvi.

ΟΙΚΤΟΣ and ΟΙΚΤΙΡΜΩΝ. In the Old Teſtament we find *Moſes* introducing GOD proclaiming his own character thus: The LORD GOD, *merciful and gracious, long-ſuffering, abundant in goodneſs,* ——*keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin.* Exod. xxxiv. 6, 7. And the two firſt characters, ελεημων και οικτιρμων, (merciful and

and gracious) are mentioned twelve times by the LXX, in their verſion of the ſacred writings of the Old Teſtament. According to which character, St. *Paul* ſtiles GOD, *the Father of mercies*; 2 Cor. i. 3. and St. *James*, *The Lord is abundant in pity and merciful.* Jam. v. 11.

The effect of this divine goodneſs hath remarkably appeared in the judgment of St. *Paul*, by GOD's *love of mankind*; which was not procured by *our righteous works, but according to his own mercy* φιλανθρωπια *he hath ſaved us.* Tit. iii. 4.

St. *John*'s expreſſion concerning the goodneſs of GOD is, if poſſible, in a higher ſtrain. GOD *is love.* 1 Ep. iv. 8, 9, 10. And his love is undeſerved, for in this inſtance GOD's love is conſpicuous: *When we loved him not, yet he loved us, and ſent his Son* to declare the terms of GOD's propitiation or favour in the forgiveneſs of our ſins.

By all theſe different terms and characters, is the *goodneſs of* GOD repreſented in the holy ſcriptures, which fully exhibit to us the notion and ſentiments of the *ſacred writers*, concerning this *divine perfection*, and alſo the judgment of the holy apoſtles, and of *Jeſus Chriſt himſelf*, concerning the *goodneſs* of GOD in all the words in which they could expreſs it, and by all the ſeveral ways and means GOD's *goodneſs* could be manifeſted to us.

From the foregoing paſſages in the ſacred writings we muſt ſee, we muſt be convinced:

1. That

[redacted]

CHAP. XXVII.

GOD *propitious.* ΙΛΕΩΣ.

THIS word ιλεως, propitious, and all its derivatives have an affinity in their signification; ἱλεως ταις αμαρτιαις και αδικιαις—τω λαω, &c. *Numb.* xiv. 20. Often in *Kings*, *Chronicles*, *Jeremiah*, and is so understood by prophane writers.

This word is used with regard to GOD, 1 *Kings* viii. five times, and 2 *Chron.* vi. five times, when GOD is intreated to be *propitious*, or *merciful* to his people, or to forgive their sins, And in many other places.

Ιλασκομαι is used in prayer to GOD for pardon and forgiveness, *Psalm* lxxix. 9. and the argument there used with GOD, to be propitious and forgiving, is, *for his name's sake.* And *Dan.* ix. 19, *for his own sake.* In the publican's prayer, *Luke* xviii. 13. this word is used by the evangelist, *viz.* GOD *be merciful* (or propitious) *to me a sinner.* In the *Alexandrian* copy, *Heb.* ii. 17. ιλασκεσθαι ταις αμαρτιαις is plainly used, as [illegible] the LXX in *David's psalms*, to signify GOD' [illegible] *g sins.*

Ιλασμος, [illegible] is GOD's to bestow. [illegible] GOD, *is* [illegible] *sake.* Or in

in other words, forgiveneſs is ſuitable to thy
fections or attributes, which are GOD's n
Dan. ix. 9, 19.

N. B. GOD often declares himſelf, ιλεως *i. e.*
pitious, merciful, ready to pardon and forgi
ſolemn terms, *Jer.* v. 1, 7. xxxi. 34. xxx
l. 29. particularly *Num.* xiv. 20. *Exod.* xx
Nehem. ix. 17, 31. and in the *Pſalms*, *Joel*, *J*
often.

N. B. GOD is addreſſed in prayer, as *a l*
propitious, or gracious, ready to pardon ſins an
ners, for his *name's ſake*, and his *mercy's ſak*
goodneſs-ſake, &c. in very many places, eſpecia
the *Pſalms* xxv. 6, 7, 11. cvi. 8. cix. 21. cxlii
alſo *Jer.* xiv. 7. *Ezek.* xxxvi. 22.

Ιλασμαι. *Pſalm* lxv. 3. GOD is by *Davia*
to be propitious, or to pardon ſins. *Pſalm* lx
38. GOD, *being full of compaſſion, forgave*
iniquity. Note well, *Pſalm* lxxix. 9. *Help*
GOD *of our ſalvation, for the glory of thy*
Deliver us, and expiate, or graciouſly forgiv
pardon, *our ſins for thy name's ſake.*

Pſalm xxv. 11. *For thy name's ſake, O*
pardon my iniquity, for it is great. Dan. ix. 19
Lord, hear, O Lord, forgive,——for thine own
Ver. 9. *To the Lord our* GOD *belong mercie*
forgiveneſs. Οικτιρμοι και ιλασμοι.

Jer. v. 1. *If ye can find a man that exe*
judgment, and ſeeketh the truth, I will pardon,

εσομαι. Ver. 6, 7. *Their tranſgreſſions are increaſed —How ſhall I,* ſays GOD, *pardon.* i. e. *be propitious,* ιλεως γενωμαι. xxxi. 34. *They ſhall all know me—for* ιλεως εσομαι, *I will forgive their iniquity, and remember their ſins no more.* Heb. viii. 12.

Jer. xxxvi. 3. *It may be—that every man will turn from the evil of his way, that I may* (και ιλεως ωμαι and I will) *forgive their iniquity, and their ſin.*

In the forecited texts we plainly find, that GOD is intreated to be propitious for *his name's ſake,* and *goodneſs-ſake,* to pardon for *his own ſake* ſins and ſinners. That mercy and propitiation belong to him, and are his to beſtow, and that he will be propitious, and pardon the penitent, *&c.* This is the language, and theſe are the conſtant notions of the ſacred writers in the Old Teſtament. What an admirable, what an amiable repreſentation is this, of the alwiſe and almighty governor of the world!

ΙΛΕΩΣ. In the New Teſtament this word ιλεως is uſed but twice: by St. *Peter* once, who uſeth it in tenderneſs to his maſter *Chriſt,* ſpeaking of his future ſufferings thus: GOD *be gracious,* or propitious, *to thee, maſter; this ſhall noth appen to thee.* Mat. xvi. 22. A form of ſpeech uſed in the LXX, 2 *Sam.* xv. 20, &c. when perſons wiſhed GOD might ſpare, or be propitious to others. As I ſaid, GOD *be propitious*

Jeremiah, I will forgive their iniquity. An
New Teſtament we render the ſame words
be merciful to their iniquities; that is, forg
pardon them. If this prediction of *Jeremia*
to the chriſtian ſtate, as the author of the H
applies it, then penitent ſinners have ſufficient
to expect from a propitious GOD, pard
forgiveneſs, without truſting to, or de
upon, the propitiation of another, who inde
not made, but declared GOD's own propi
or gracious diſpoſition towards mankin
if we confeſs our ſins, GOD is not only pro
but *faithful and juſt to forgive us our ſins.*
i. 9.

In the New Teſtament.

Ιλασκομαι. Luke xviii. 13. *The publican*
his breaſt and ſaid, *O* GOD, *be propitious*, or

Ἱλασμος. 1 *John* ii. 2. *He is the propitiation* (as he is the *way*, the *truth*, the *life) for our ſin*, ; that is, he is the *declarer* of GOD's propitiation or forgiveneſs *concerning our ſins*, as the laſt words ſhould be tranſlated. So chap. iv. 9, 10. *In this is* GOD's *love manifeſted among us, that* GOD *ſent his Son* to declare his *propitiation* or forgiveneſs (to mankind) concerning, or with regard to, *their ſins*, and upon what terms GOD would be *propitious*, or forgiving. Now this is the ſum of the doctrine of the goſpel.

Luke i. 77. *John the Baptiſt* was to make known *the doctrine of ſalvation by the forgiveneſs of ſins through*, or becauſe, *of the* ελέους, *tender mercies of* GOD.

Luke xxiv. 47. *Chriſt* tells his diſciples, that *repentance and forgiveneſs of ſins were to be preached to all nations*. And that *Chriſt's* buſineſs was, by GOD's appointment, to *declare repentance and forgiveneſs of ſins*, is ſaid expreſſly. *Acts* v. 31.

CHAP. XXVIII.

Of Chriſt's doctrine of the forgiveneſs of ſins.

ΑΦΙΗΜΙ and ΑΦΕΣΙΣ. Theſe words in profane authors ſignify *putting away*, *refuſing*, *permitting*, *pardoning*, &c. They are alſo uſed in the

The word GOD is originally *Saxon* or *Teutonic*, and is very emphatical: for it ſignifieth the good, or the good being; which moſt truly GOD may be ſtiled in the higheſt, moſt abſolute, and moſt perfect ſenſe; as being *eſſentially*, *immutably*, and *infinitely* good in his whole nature, and in all his perfections.

That GOD is good, ΑΓΑΘΟΣ, in the higheſt and moſt perfect ſenſe, is very remarkably obſerved by *Chriſt himſelf*, *ſaying*, *Why calleſt thou me good? There is no one good, but one, that is*, GOD. Mat. xix. 17. Mark x. 18. Luke xviii. 19. In theſe words, Chriſt plainly refuſeth the character, and confines it alone to GOD, the ſupreme *good*. The *Platoniſts*, and *Ariſtotle* too, ſtiled GOD τὸ ἀγαθὸν and αὐτοαγαθον, *the good*, *goodneſs itſelf*. But how ſeldom did they, or any of the philoſophers, magnify the goodneſs of GOD with a zeal and language like what we find in *Moſes* and the prophets, Chriſt and his apoſtles?

Chriſt ſaith, that GOD *the Father cauſeth his ſun to riſe on the wicked and good*; *and ſendeth rain on the righteous and unrighteous*. Mat. v. 45. As if he had ſaid, theſe his bleſſings are common and general to all.

St. *Paul* obſerves well, that GOD *had not forborn the giving proofs of his goodneſs, by the rains and fruitful ſeaſons*. *Acts* xiv. 17. Theſe are general evidences to all mankind of GOD's goodneſs.

GOD

GOD *gives good things to them who aſk.* Mat. vii. 7, 11. Luke xi. 13. with a kindneſs ſuperlative, and vaſtly exceeding the affection of parents, and, as Chriſt aſſures us, GOD *is kind to the unthankful, and to the wicked.* Luke vi. 35. Such is the *goodneſs of* GOD to objects undeſerving, and of this all mankind are witneſſes.

The texts in the Old Teſtament, which ſpeak of the goodneſs of GOD, are many; the emphatical are here recited. Pſalm xxxi. 19. *O how great is thy goodneſs, for them who fear thee, that truſt in thee!* xxxiii. 5. *The earth is full of the goodneſs of the Lord.* lii. 1. *The goodneſs of* GOD *is continual.* cvii. 1, 8, 15, 21, 31, and throughout. *O give thanks—for the Lord is good. O that men would praiſe the Lord for his goodneſs.* cxlv. 9. *The Lord is good to all, his tender mercies are over all his works.*

ΧΡΗΣΤΟΤΗΣ. Rom. ii. 4. St. *Paul* ſpeaking of this moſt amiable divine perfection magnifies it thus: *The riches of* GOD'S *goodneſs, forbearance, and long-ſufferance.* A goodneſs that ſhould lead us to repentance, and, if we abide in a right ſenſe of that goodneſs, it will be the greateſt benefit. Rom. xi. 22.

St. *Paul* magnifieth the *kindneſs*, or goodneſs of GOD, in bringing the *Epheſians* into the way of ſalvation by *Chriſt Jeſus*, ſaying, *That* GOD *being rich in mercy—through his great love, wherewith he loved us.* Eph. ii. 4. *hath ſhewn to future ages the exceeding riches of his favour, by his kindneſs or goodneſs towards*

wards us, through Jeſus Chriſt; that is, by Chriſt's meſſage and goſpel, which he received and publiſhed from GOD. ver. 7.

And the ſame divine perſon, St. *Paul*, is again extolling the goodneſs of GOD in the like expreſſions: *The goodneſs and love* φιλανθρωπια *of* GOD *our Saviour to mankind—who according to his own mercy hath ſaved us.* Tit. iii. 4, 5.

ΕΛΕΟΣ. The mercy of GOD, which is GOD's goodneſs to ſuch as are in miſery, is commonly a part of the ſalutation in St. *Paul's epiſtles.* &c. And it is the ſame in the following paſſage, in which St. *Peter* bleſſed GOD, *who according to his abundant mercy had revived our hopes by raiſing Jeſus Chriſt from the dead.* 1 Pet. i. 3.

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ΟΙΚΤΟΣ and ΟΙΚΤΙΡΜΩΝ. In the Old Teſtament we find *Moſes* introducing GOD proclaiming his own character thus: The LORD GOD, *merciful and gracious, long-ſuffering, abundant in goodneſs,* ——*keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin.* Exod. xxxiv. 6, 7. And the two firſt characters, ελεημων και οικτιρμων, (merciful and

and gracious) are mentioned twelve times by the LXX, in their verſion of the ſacred writings of the Old Teſtament. According to which character, St. *Paul* ſtiles GOD, *the Father of mercies*; 2 Cor. i. 3. and St. *James*, *The Lord is abundant in pity and merciful.* Jam. v. 11.

The effect of this divine goodneſs hath remarkably appeared in the judgment of St. *Paul*, by GOD's *love of mankind*; which was not procured by *our righteous works, but according to his own mercy* φιλανθρωπια *he hath ſaved us.* Tit. iii. 4.

St. *John*'s expreſſion concerning the goodneſs of GOD is, if poſſible, in a higher ſtrain. GOD *is love.* 1 Ep. iv. 8, 9, 10. And his love is undeſerved, for in this inſtance GOD's love is conſpicuous: *When we loved him not, yet he loved us, and ſent his Son* to declare the terms of GOD's propitiation or favour in the forgiveneſs of our ſins.

By all theſe different terms and characters, is the *goodneſs of* GOD repreſented in the holy ſcriptures, which fully exhibit to us the notion and ſentiments of the *ſacred writers*, concerning this *divine perfection*, and alſo the judgment of the holy apoſtles, and of *Jeſus Chriſt himſelf*, concerning the *goodneſs* of GOD in all the words in which they could expreſs it, and by all the ſeveral ways and means GOD's *goodneſs* could be manifeſted to us.

From the foregoing paſſages in the ſacred writings we muſt ſee, we muſt be convinced:

1. That

1. That the goodneſs of GOD, expreſſed in ſo many texts, and by ſo many different words and phraſes, is a moſt ſacred and moſt amiable character of the ſupreme being, which ought to render him to all intelligent creatures the ſupreme and only object of their love in the higheſt degree.

2. *That* GOD *ſo loved us, that he gave his only-begotten Son.* GOD *ſent not his Son to condemn the world, but that the world might be ſaved by him.* John iii. 16, 17. GOD *ſent his only-begotten Son, that we might live through him.* GOD *ſent him to declare his* [GOD's] *being propitious to us, even concerning our ſins.* 1 John iv. 9, 10.

I ſay, GOD, who thus gave and ſent his Son to ſave, *&c.* the world, hath on that very account a higher title, moſt certainly, to the love of mankind, even than the perſon whom he ſent, even than *Jeſus Chriſt* himſelf, who hath told us, that we ſhould *love the Lord our* GOD *with all our heart, with all our ſoul,* &c. Mat. xxii. 37. Thus hath *Chriſt* fixed on his GOD, and our GOD, the higheſt degree of our love. And if we chiefly follow *Chriſt's* advice, and example, we ſhall not miſtake the *object*, nor the *degree of our love.*

3. Yet, alas! by the drift of ſome modern ſyſtems, *not the* GOD of *Chriſt*, but *Chriſt, the meſſenger of* GOD, is, in many *books, hymns, ſermons,* and *private diſcourſes* and *meditations*, made, and propoſed to be acknowledged as the *chief object of our love.*

CHAP.

CHAP. XXVII.

GOD *propitious.* ΙΛΕΩΣ.

THIS word ιλεως, propitious, and all its derivatives have an affinity in their ſignification; ιλεως ταις αμαρτιαις και αδικιαις—τω λαω, &c. *Numb.* xiv. 20. Often in *Kings*, *Chronicles*, *Jeremiah*, and is ſo underſtood by prophane writers.

This word is uſed with regard to GOD, 1 *Kings* viii. five times, and 2 *Chron.* vi. five times, when GOD is intreated to be *propitious*, or *merciful* to his people, or to forgive their ſins, And in many other places.

Ιλασκομαι is uſed in prayer to GOD for pardon and forgiveneſs, *Pſalm* lxxix. 9. and the argument there uſed with GOD, to be propitious and forgiving, is, *for his name's ſake.* And *Dan.* ix. 19, *for his own ſake.* In the publican's prayer, *Luke* xviii. 13. this word is uſed by the evangeliſt, *viz.* GOD *be merciful* (or propitious) *to me a ſinner.* In the *Alexandrian* copy, *Heb.* ii. 17. ιλασκεσθαι ταις αμαρτιαις is plainly uſed, as by the LXX in *David's Pſalms*, to ſignify GOD's *forgiving ſins.*

Ιλασμος, propitiation or forgiveneſs, is GOD's to beſtow. *Pſalm* cxxx. 4. *With thee*, O GOD, *is forgiveneſs* [propitiation] *for thy name's ſake.* Or

in

in other words, forgiveneſs is ſuitable to thy perfections or attributes, which are GOD's names. *Dan.* ix. 9, 19.

N. B. GOD often declares himſelf, ιλεως *i. e.* propitious, merciful, ready to pardon and forgive in ſolemn terms, *Jer.* v. 1, 7. xxxi. 34. xxxvi. 3. l. 29. particularly *Num.* xiv. 20. *Exod.* xxxiv. 6. *Nehem.* ix. 17, 31. and in the *Pſalms*, *Joel*, *Jonah*, often.

N. B. GOD is addreſſed in prayer, as *a Being*, *propitious*, *or gracious*, ready to pardon ſins and ſinners, for his *name's ſake*, and his *mercy's ſake*, his *goodneſs-ſake*, &c. in very many places, eſpecially in the *Pſalms* xxv. 6, 7, 11. cvi. 8. cix. 21. cxliii. 11. alſo *Jer.* xiv. 7. *Ezek.* xxxvi. 22.

Ιλασμαι. *Pſalm* lxv. 3. GOD is by *David* ſaid *to be propitious*, or to pardon ſins. *Pſalm* lxxviii. 38. GOD, *being full of compaſſion*, *forgave their iniquity*. Note well, *Pſalm* lxxix. 9. *Help us*, *O* GOD *of our ſalvation*, *for the glory of thy name. Deliver us*, *and expiate*, or graciouſly forgive and pardon, *our ſins for thy name's ſake.*

Pſalm xxv. 11. *For thy name's ſake*, *O Lord*, *pardon my iniquity*, *for it is great.* Dan. ix. 19. *O Lord*, *hear*, *O Lord*, *forgive*,——*for thine own ſake.* Ver. 9. *To the Lord our* GOD *belong mercies and forgiveneſs.* Οικτιρμοι και ιλασμοι.

Jer. v. 1. *If ye can find a man that executeth judgment*, *and ſeeketh the truth*, *I will pardon*, ιλεως εσομαι

εσομαι. Ver. 6, 7. *Their tranſgreſſions are increaſed —How ſhall I,* ſays GOD, *pardon.* i. e. *be propitious,* ιλεως γενωμαι. xxxi. 34. *They ſhall all know me—for* ιλεως εσομαι, *I will forgive their iniquity, and remember their ſins no more.* Heb. viii. 12.

Jer. xxxvi. 3. *It may be—that every man will turn from the evil of his way, that I may* (και ιλεως εσομαι and I will) *forgive their iniquity, and their ſin.*

In the forecited texts we plainly find, that GOD is intreated to be propitious for *his name's ſake,* and *goodneſs-ſake,* to pardon for *his own ſake* ſins and ſinners. That mercy and propitiation belong to him, and are his to beſtow, and that he will be propitious, and pardon the penitent, &c. This is the language, and theſe are the conſtant notions of the ſacred writers in the Old Teſtament. What an admirable, what an amiable repreſentation is this, of the alwiſe and almighty governor of the world!

ΙΛΕΩΣ. In the New Teſtament this word ιλεως is uſed but twice: by St. *Peter* once, who uſeth it in tenderneſs to his maſter *Chriſt,* ſpeaking of his future ſufferings thus: GOD *be gracious,* or propitious, *to thee, maſter; this ſhall noth appen to thee.* Mat. xvi. 22. A form of ſpeech uſed in the LXX, 2 *Sam.* xv. 20, &c. when perſons wiſhed GOD might ſpare, or be propitious to others. As I ſaid, GOD *be propitious*

pitious to thee, may not this be thy caſe, Θεὸς being underſtood.

The other text where this word ἱλεως is uſed is *Heb.* viii. 12. where *Jeremiah* xxxi. 34. is cited in the words of the LXX. And we render the text in *Jeremiah*, *I will forgive their iniquity.* And in the New Teſtament we render the ſame words, *I will be merciful to their iniquities*; that is, forgive, or pardon them. If this prediction of *Jeremiah* refers to the chriſtian ſtate, as the author of the Hebrews applies it, then penitent ſinners have ſufficient ground to expect from a propitious GOD, pardon and forgiveneſs, without truſting to, or depending upon, the propitiation of another, who indeed hath not made, but declared GOD's own propitiation, or gracious diſpoſition towards mankind. For if we confeſs our ſins, GOD is not only propitious, but *faithful and juſt to forgive us our ſins.* 1 John i. 9.

In the New Teſtament.

Ιλασκομαι. Luke xviii. 13. *The publican* ſmote his breaſt and ſaid, *O* GOD, *be propitious*, or merciful, *to me, a ſinner*; that is, *O* GOD, *forgive me.*

Heb. ii. 17. *In all things it behoved him*, Chriſt, *to be like to his brethren, that he might be a merciful and faithful high-prieſt in things pertaining to* GOD, *and intreat* GOD *to be propitious to them*, or to forgive the ſins of the people. Ιλασκεσθαι τας αμαρτιας του λαου.

Ιλασμος

Ἱλασμος. 1 *John* ii. 2. *He is the propitiation* (as he is the *way*, the *truth*, the *life) for our ſin*, ; that is, he is the *declarer* of GOD's propitiation or forgiveneſs *concerning our ſins*, as the laſt words ſhould be tranſlated. So chap. iv. 9, 10. *In this is* GOD's *love manifeſted among us, that* GOD *ſent his Son* to declare his *propitiation* or forgiveneſs (to mankind) concerning, or with regard to, *their ſins*, and upon what terms GOD would be *propitious*, or forgiving. Now this is the ſum of the doctrine of the goſpel.

Luke i. 77. *John the Baptiſt* was to make known *the doctrine of ſalvation by the forgiveneſs of ſins through*, or becauſe, *of the* ελέους, *tender mercies of* GOD.

Luke xxiv. 47. *Chriſt* tells his diſciples, that *repentance and forgiveneſs of ſins were to be preached to all nations*. And that *Chriſt's* buſineſs was, by GOD's appointment, to *declare repentance and forgiveneſs of ſins*, is ſaid expreſſly. *Acts* v. 31.

CHAP. XXVIII.

Of Chriſt's doctrine of the forgiveneſs of ſins.

ΑΦΙΗΜΙ and ΑΦΕΣΙΣ. Theſe words in prophane authors ſignify *putting away*, *refuſing*, *permitting*, *pardoning*, &c. They are alſo uſed in the

the ſame manner by the LXX. And the n
ἄφεσις ſignifies *leave, liberty, freedom, diſmiſ*
And in the New Teſtament writers it ſign
forgiveneſs, *Mat.* xxvi. 28. *Mark* i. 4. iii.
Luke i. 77. iii. 3. xxiv. 47. *Acts* ii 38. v.
x 43. *deliverance, liberty, Luke* iv. 18.

It is GOD the Father who authoratively,
ginally, and only, in the ſtricteſt ſenſe, forgiv
ſins; as will be evident from the following pa
culars:

1. *Jeſus Chriſt* expreſſly aſſerts, that the Fat
forgiveth ſins, Mat. vi. 14, 15. *If ye forgive*
their treſpaſſes, your Father, who is in heaven,
forgive you, but if ye forgive not men their treſpaſ
neither will your Father forgive you your treſpaſſes

2. *Jeſus Chriſt* expreſſly directs his diſciples
pray to the Father to forgive their ſins; Mat.
9—12. *Our Father, who art in heaven—forgive*
our ſins. And in St. *Mark Chriſt* plainly ſuppoſ
and takes it for a known practice, that his diſcip
prayed to the Father for forgiveneſs; *When*
ſtand praying, forgive (others), *that your Fath*
who is in heaven, may forgive your offences. Ma
xi. 24, 25, 26.

Chriſt himſelf prayed to the Father [his GOD a
our GOD] that he, *the Father*, would forgive
perſecutors; ſaying, *O Father, forgive them, for t*
know not what they do. Luke xxiii. 34.

Ch

Chriſt ſaith to the *paralytic*, in the third perſon, *thy ſins are forgiven thee:* but not, as ſome modern prieſts boldly ſpeak, *I forgive thy ſins.* Mat. ix. 2, 5, 6. And the multitude well underſtood, that Chriſt did not pronounce thoſe words, *thy ſins are forgiven thee*, by his *own power*, or *authority*, *but they gave* GOD *the glory, who had given ſuch authority to men*, ver. 8.

And the *paralytic himſelf gave* GOD *the glory*, well knowing, that GOD alone was the only author from whom *Chriſt* had authority to declare, and pronounce forgiveneſs and remiſſion of ſins Luke v. 25.

Mark ii. 7. Luke v. 21. The *ſcribes* &c. took exception at *Chriſt's words*, and they ſaid very truly, *Who can forgive ſins, but εις, one perſon, who i.* GOD? or *but* GOD *alone?* *Chriſt* might have anſwered, I know and believe GOD alone can forgive ſins, and I have taught my diſciples to pray to GOD for forgiveneſs; to which diſciples he declared, Mat. xi. 27. *All things are delivered to me from my Father*, ——and he acknowledges in theſe words GOD to be the author of all the wonders done by his apoſtles. Luke x. 21, 22. *I thank thee, O Father, Lord of heaven and earth,——who haſt revealed theſe things*, &c. The Father *gave Chriſt* the ſpirit without meaſure, and *gave all power into his hand.* John iii. 34, 35. And he aſſures the *Jews* in the ſtrongeſt manner, v. 19. *Verily, verily,*

I ſay unto you, the Son can do nothing from himſelf. And *Chriſt* freely acknowledged, that all authority was given to him. Mat. xxviii. 18. *All things are delivered to me from my Father, the Father loveth the Son, and hath given all things into his hand.* See alſo xi. 27. and John iii. 35. xiii. 3.

Jeſus Chriſt being thus empowered, and authoriſed by GOD *the Father*, might well ſay to his diſciples. John xx. 21—23. *As the Father hath ſent me, I alſo ſend you,——and breathing upon them, he ſaid, Receive ye a holy Spirit:* (that is, the gift, or authority to forgive ſins) as I received from the Father, when *he ſent me: whoſeſoever ſins ye alſo forgive, they are forgiven to them*; *and whoſeſoever ſins ye do retain*, that is, not forgive, *they are retained*; that is, not forgiven.

N. B. This was a *gift extraordinary*, (to know the proper objects of forgiveneſs) and was imparted to them only at that time; and is not to be claimed by others, or their ſucceſſors, who are not gifted and authorized in the ſame extraordinary manner.

What kind of power or prerogative was given by *Jeſus Chriſt* to St. *Peter* and the *other apoſtles* in theſe words. Mat. xvi. 19. *I will give thee, Peter*, ſaith *Chriſt*, *the keys of the kingdom of heaven; and whatſoever thou ſhalt bind on earth ſhall be bound in heaven*; *and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven?*

Anſwer.

Anſwer. Binding and looſing may mean, 1. *admitting into*, or *excluding out of the church:* Or ſignify, 2. *pardoning*, and not *pardoning:* Or, 3. *declaring what laws of* GOD, *Chriſt's* followers are to *be bound*, or *not bound to obey.* In all theſe ſenſes St. *Peter*, as an *apoſtle of Jeſus Chriſt*, and *the reſt of the apoſtles*, had no doubt an *extraordinary privilege* above, and ſuperior to any of *their ſucceſſors*; Mat. xviii. 18. becauſe the miſſion, power, and authority of the *apoſtles*, muſt by all ſober judges be allowed to have a *pre-eminence*, to which the *ſucceeding guides* and *teachers* in the *chriſtian church* cannot pretend without the higheſt arrogance.

1. It follows hence, that the GOD, and *Father* of our *Lord Jeſus Chriſt* (and not *Chriſt himſelf)* doth *only* and *authoratively* forgive ſins.

2. *Jeſus Chriſt* himſelf forgave ſins only *declaratively*, and by *interpretation*, Luke xxiii. 34. *O Father, forgive them, for they know not what they do.*

3. *Jeſus Chriſt* taught his diſciples to pray to the *Father* to forgive ſins, Mat. vi. 12. but never ordered or required them to pray to himſelf for forgiveneſs.

4, That to forgive ſins is the *prerogative of* GOD *alone:* it is therefore an inſtance of the *higheſt arrogance* in any order of beings to aſſume it, eſpecially in *ſinful men*, who muſt be abſolute ſtrangers to GOD's ſecret and unrevealed purpoſes, and to the true ſtate of the minds of all men.

and whatsoever thou shalt loose on earth shall b
in heaven. I say, many suppose these word
veyed to St. *Peter an extraordinary power o*
diction and *absolution.*

Now it is certain, that the phrase, *I will g*
keys, is generally and rightly understood to n
power, *privilege* or *authority*, delivered, *&c*
like all other figurative expressions, it must
terpreted by the subject and design of the dis
whereof it is a part; and by the ordinary
those words among the hearers. And it beir
tomary among the *Jews*, at the ordination o
doctors of the law, to say, Take or receiv
power to *bind* and *loose*; that is, declare what i
ing, or obliging by the law, and what n
appears by numerous passages in *Lightfoot in*
and *Grotius*, Luke xi. 52. then the design a
tent of *Christ* in these words to *Peter* was evi
this: I will appoint you, *Peter*, as a teacher

law had taken up, Luke xi. 52. or taken away the key of knowledge from the people, by their erroneous interpretations of their law: and *Chriſt* in the fifth, ſixth, and ſeventh chapters of St. *Matthew*, reſtores and applies *this key of knowledge*, by the true interpretation of the commandments, and by ſhewing the true ſenſe, and more ſpiritual meaning, than the ordinary expoſitions given by the *Jewiſh doctors*. Alike power *Chriſt* gave to *Peter*, and to the reſt of the *apoſtles*, Mat. xvi. 19, xviii. 18. Who after the deſcent of the *Holy Ghoſt*, Acts ii. *(when they were endued with power from on high)* all ſet themſelves to declare *the laws* and *the true ſenſe* of the *laws of the kingdom of* GOD. But the *binding* and *looſing*, Mat. xviii. ſeems alſo to refer to *church cenſures*; by which an offending or injurious brother was to be *ſhut out* of, or reſtored to, communion. And the power alſo ſeems to be, or, it may be, is given to the church, or whole aſſembly, and not only, though chiefly, to the apoſtles; for the words ſhew, that the *complaint* was to be brought, in the laſt reſort, to the *church*; and ſo may fairly be expreſſed in theſe words, Whatever cenſure ye of the *church* ſhall bind the injurious perſon under, or free him from, *&c.* ſhall be ratified in heaven.

I think it has been rightly obſerved by *Lightfoot* and *Grotius*, that the neutral words in both the foregoing texts relate not to *perſons* but *things* declared in the firſt text; and *cenſures* in the ſecond text.

But a third text, John xx. 21, 22, 23. may well deſerve to be conſidered: *As my Fathe ſent me, even ſo ſend I you. And when he had ſa he breathed on them, and ſaith unto them, Rec the Holy Ghoſt* (or a Holy Spirit.) *Whoſeſoev ye remit, they are remitted unto them; and w ever ſins ye retain, they are retained.* It is plai theſe words relate to the *miſſion of the apoſtles my Father hath ſent me, ſo am I now ſendin* that is, to preach the goſpel.

There ſeems to have been a *threefold mi* the *apoſtles*, 1 Mat. x. Mark vi. Luke i: with *power to heal*, &c. *and to preach repent Judea only.*

2. Mat. xvi. 19. When a further powe authority was given, *to declare and interpret th of the kingdom of heaven.*

3. John xx. 23. When the *apoſtles* receiv traordinary gifts; and Mat. xxviii. 19. were o by a *general commiſſion to preach to all nations.* which purpoſe it was neceſſary, that they be *endued with power from on high*, that is, w gift of tongues, *Acts* ii. whereby they were en to preach the goſpel to *all nations*, in their o veral languages.

It is apparent, I think, at leaſt, in theſe *noted paſſages*, that three different occaſions taken by *Jeſus Chriſt* to *qualify* and *ſend fo apoſtles.*

1. *To heal——to caſt out devils——and to preach repentance to Judea only.* Mat. x.

2 To declare in what law, and in what ſenſe the laws of GOD's *kingdom were, and were not binding.* Mat. xvi. 19. and xviii. 18.

3. After he had imparted to his *apoſtles* extraordinary gifts, and fully prepared them for their great undertaking by their extraordinary gifts to diſcern, what *penitents*, that is, *converts*, were, or were not to be pardoned; that is, *to be received*, or *not to be received* into the communion of the church, *as members of the kingdom of heaven.* John xx, 23.

Thus qualified and impowered, the *apoſtles* are ordered, Mat. xxviii. 19. *to preach to all nations*; *and for that end were endued with the gifts of languages*, Acts ii. Whereupon we find in the hiſtory of the *Acts*, they travelled into ſeveral diſtant countries, and made converts in many nations. When did any of the great *gentile philoſophers* engage in a like hazardous undertaking, to inſtruct and reform mankind, overrun with idolatry, ſuperſtition, and all kinds of impiety?

CHAP. XXIX.

On the worſhip of GOD.

GOD the Father alone, and His divine perfections were acknowledged, worſhipped, adored, and praiſed, by *Jeſus Chriſt* and *his apoſtles*, &c. as will appear from all the words uſed for that purpoſe by the writers of the New Teſtament.

AINEΩ. This word ſignifies *to praiſe*, and is uſed as in the following paſſages.

Luke ii. 13. A multitude of the heavenly hoſt, upon the occaſion of the birth of *Chriſt*, *praiſed* GOD *and ſaid*, *Glory be to* GOD *in the higheſt*, &c. They raiſed their thoughts from this event to GOD; the great and ſole author of all good events; and ſo ſhould even men as well as angels.

Thus did the ſhepherds, when they had ſeen the infant *Jeſus* at Bethlehem: at their return, they *glorified and praiſed* GOD, *for all the things they had heard and ſeen*, ver. 20. Neither the *angels*, nor the *ſhepherds* thought of worſhipping the child *Jeſus* as a ſecond GOD, or perſon in the Godhead, as ſome of the *antient* and *modern heretics* ſpeak.

—— xviii. 43. The blind man when cured by Chriſt, *glorified* GOD, and all the people *praiſed* GOD.

Thus

Thus did alſo *Chriſt's diſciples* and followers, at his entrance into Jeruſalem: xix. 37. *they praiſed* GOD (not Chriſt his inſtrument) *for all the mighty works which they had ſeen:* which works *Chriſt* himſelf did not. *John* v. 19, 20. *Verily, verily, I ſay unto you, the Son is not able to do one thing of himſelf.* xiv. 10. *The Father who abideth in me, he doth the works.* St. *Peter*, Acts ii. 22. tells his hearers, that Jeſus *was a man approved by* GOD; *by miracles, &c. which* GOD *wrought by him, as they themſelves alſo knew*; and accordingly *they praiſed* GOD as before. Luke xxiv. 53. *And they were continually in the temple, praiſing and bleſſing* GOD, *N. B.* Had theſe diſciples, like *modern tritheiſts*, praiſed and bleſſed GOD *the Father*, GOD *the Son*, and GOD *the Holy Ghoſt*, the worſhippers in the temple would have ſtoned them.

Acts ii. 47. The apoſtles and new converts, after the deſcent of the Holy Ghoſt, no doubt, obſerved and performed the like worſhip to GOD *the Father*, as Jeſus Chriſt himſelf, as I ſhall ſhew, and the angels, and his apoſtles and diſciples, had always practiſed before the deſcent, *&c.* For they were not *there* taught to worſhip two other *co-equal* and *co-eſſential* perſons, with the *perſon of* GOD *the Father.*

Chap. iii. 3, 8, 9, 12, 13. The *lame perſon*, who was reſtored or cured by *Peter* offered his praiſes to GOD alone, and not to *Peter*, or to *Jeſus*, by

whoſe *name*, that is, by whoſe authority and promiſe received from GOD, his lameneſs had been healed; for it follows, *Ye men of Iſrael, why do ye marvel; as though we, by our own power, had made this man to walk?* No, no; *The* GOD *of Abraham, of Iſaac, and of Jacob, the* GOD *of our fathers, hath* (by this miracle on the lame man) *glorified or honoured his child, or ſervant Jeſus, of whom Moſes*, ver. 22. *ſaid, A prophet ſhall the Lord thy* GOD *raiſe up, like me; him ſhall ye hear.*

Rev. xix. 4, 5. The twenty-four elders, and four living creatures, fell down and worſhipped GOD *who ſat on the throne*, ſaying, *Amèn, Hallelujah*; and a voice proceeding out of the throne ſaid, *Praiſe ye your* GOD, *all ye his ſervants.*

Heb. xiii. 15. *Through or by him* (Chriſt), that is, by his inſtruction, *let us offer the ſacrifice of praiſe to* GOD *continually.* But it is not ſaid, to Chriſt, [by this word,] in one place in all the New Teſtament.

ΥΜΝΕΩ, *to ſing an hymn.* After *Chriſt* had inſtituted his laſt ſupper, as a commemoration of him and his death, *&c.* Mat. xxvi. 30; he and his diſciples *ſang*, or recited, *a hymn of praiſe to* GOD, which hymn is by ſome ſuppoſed to be the 114th to 118th pſalms. *The hymn* all agree, *was to* GOD. And all agree, that *Chriſt himſelf* bore a part. or joined in it. So this divine part of *the worſhip of the one* GOD, *(his* GOD *and*

our

our GOD,) *Chriſt himſelf recommended by his own example* to all his followers.

Mark xiv. 26. There is the ſame account, in the ſame words.

Acts xvi. 25. And when *Paul* and *Silas* prayed and ſang, or recited a *hymn* in priſon, no doubt they addreſſed both to *the* GOD *and Father of our Lord Jeſus Chriſt*, as *Paul's* uſual ſtile is: for ſo doing his words are expreſs, *Eph.* v. 19, 20. directing them to *ſpeak to themſelves* in *pſalms* and in *hymns— to the Lord: giving thanks always to* GOD *the Father*, in the name, or by the inſtruction of *Jeſus Chriſt.*

St. *Paul* hath much the ſame words, and to the ſame purpoſe. Col. iii. 16, 17. *Let the word of* Chriſt (GOD in the *Alexandrian* MS.) *dwell richly in you, teaching and admoniſhing one another, in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts unto the Lord* (GOD *Alexandrian* MS.) *and whatever ye are doing in word or deed, let all things be done in the name of Jeſus Chriſt, giving thanks to* GOD *the Father, by him*, i. e. according to his inſtruction and command, Mat. vi. 9, 13. And his example, John xvii. &c.

Heb. ii. 12. The author of this epiſtle introduceth *Chriſt* uſing the words of *David*, Pſalm xxii. 22. *I will declare thy name unto my brethren; in the midſt of the congregation or church, I will ſing, or recite a hymn unto thee.*

ΨΑΛΛΩ and ΨΑΛΜΟΣ, *to ſing pſalms, a pſalm.* How theſe words are to be underſtood, is evident from the laſt citations, in which GOD *the Father only* is the object of worſhip in the *pſalms*, which were uſed by *Chriſt and his apoſtles.*

The LXX apply theſe words very often to expreſs the ſinging with muſical inſtruments an *ode* or *hymn* to the praiſe of *almighty* GOD. The New Teſtament has it often. It was a part of divine worſhip in the church at *Corinth*, 1 Cor. xiv. 26. Of private exerciſe of religious devotion, Jam. v. 13. The *object of this worſhip* is expreſſly mentioned to be GOD, and GOD *the Father*, Eph. v. 19, 20. *Speaking to yourſelves in pſalms:—ſinging odes and pſalms in your hearts to the Lord* (GOD, *Ethiop. Ambroſe*), *giving thanks*, &c. *to* GOD *the Father.* Col iii. 16, 17. *Teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging in your hearts unto* GOD. For ſo the beſt *Greek* MSS. and *Latin* verſions read it; which reading is confirmed in the following verſe 17, *Giving thanks to* GOD *the Father in the name*, that is, by the inſtruction and appointment of *Jeſus Chriſt.* As *Chriſt* had taught his diſciples to pray to GOD *the Father*, Mat. vi. 9. ſo by his own example, in attending the worſhip of GOD in the temple, where the pſalms of *David* were ſung. For he was *daily in the temple.* Mat. xxvi. 55. Mark xiv. 49. Luke xix. 47. xxi, 37. xxii. 53. And his diſciples, Luke xxiv. 53. fol-

lowed

lowed his example, and *were continually in the temple, praiſing and bleſſing* GOD.

ΑΔΩ, and ΩΔΗ, *to ſing a ſong.* Theſe words are both uſed in the ſame verſe. Eph. v. 19. *Speaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs; and ſinging, and making melody with your heart to the Lord,* (GOD, as in ſome copies,) and it muſt be meant *to* GOD *the Father*; for it follows, in the very next verſe, *Giving thanks always for all things,* by *the direction of our maſter Jeſus Chriſt,* to GOD, *even the Father.*

The ſame word, or ſenſe above-mentioned, is repeated by St. *Paul,* Col. iii. 16, 17, which I take from the *Alexandrian copy,* thus: *Let the word of* GOD *dwell richly in you—teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts unto* GOD—*and whatever ye are doing—do all by the direction of Jeſus Chriſt, giving thanks to* GOD *the Father through him.*

Rev. xiv. 3. compared with xv. 14. St. *John* gives us a very emphatical paſſage from the firſt to the third verſe. *The one hundred and forty and four thouſand, who had the name of the Father written on their foreheads, ſtood with the Lamb* (Chriſt their leader) *on Mount Sion, and with a voice like the ſound of many waters, or of thunder, ſang a new ſong before the throne, and in preſence of the four living creatures, and the elders, who were redeemed from the earth.*

earth. All theſe ſang a new ſong. And what were the words, or ſubject of this ſong? and to whom was it addreſſed? Anſw. *They ſang the ſong of* Moſes, *and the ſong of the Lamb*, that which the Lamb himſelf taught and ſang, in theſe words: xv. 3, 4. *Great and wonderful are thy works, O Lord* GOD *almighty; juſt and righteous are thy ways, O king of ſaints: who would not fear thee, O Lord, and glorify thy name, becauſe thou only art holy; becauſe all nations ſhall come, and ſhall worſhip before thee*, or in thy preſence. Here is an unexceptionable, yea, a moſt excellent form and pattern of the worſhip of the *one ſupreme being*, who is worſhipped here for his *works of creation*, and *his ways of providence*, but in two characters incommunicable to any other being; that is, as the *almighty*, and the *only* (abſolutely) *holy being*.

I am well aware, that theſe words, ἀδω, and ωδη, are uſed alſo, *Rev.* v, 9. and applied to the *Lamb (Jeſus Chriſt)*, but how? on what account? and in what terms? Not with divine characters or attributes. On the contrary, every character mentioned of *Chriſt* in this ſong are *human characters*, or characters that do, and can belong to *Chriſt* only as a man; which the particulars contained in the ſong evidently demonſtrate, *viz.*

Rev. v. throughout, 1. Chriſt is ſtiled, *The Lamb ſlain*, ver. 6.

2. *He* took the book from *him, who ſat on the throne*, which is GOD's character, ver. 7.

3. The

3, The four living creatures, ver. 9, and twenty-four elders, ſing this new ſong, ſaying, *Thou art worthy to take the book, and to open the ſeal thereof*; that is, to make known the ſecret events of GOD's providence, the *revelation* of which GOD gave to him, *chap.* i. *ver.* 1.

4. *For thou waſt ſlain—and by thy blood*, or death, *haſt brought us unto* GOD, ver. 9.

5. *And haſt made us as kings and prieſts unto our* GOD. Obſerve, not *to Chriſt himſelf*, but to *our* GOD, ver. 10.

6. And the numerous attendants round about the throne ſay with a loud voice, ver. 11, and 12. *Worthy is the Lamb to receive power, and riches, and wiſdom, and ſtrength, and honour, and bleſſing.* Note, he is worthy to receive all theſe, that is, as rewards.

7. *Every creature*, in *heaven, earth, and ſea*, &c. are repreſented, ver. 13, ſaying, *To him who ſitteth upon the throne*, (which is the moſt certain and irrefragable character of *the one ſupreme* GOD,) *and to the Lamb*, (that is, Chriſt Jeſus) *be bleſſing, and honour, and glory, and power, for ages and ages.* Now here the objects are evidently diſtinguiſhed by the words *Lamb*, and him *who ſits on the throne.* But to prevent, if poſſible, the *miſtake* of the *unwary*, or the perverſion of the moſt cunning ſophiſter, it is added,

8. And

8. And the *twenty-four elders*, ver. 14, *fe and worſhipped him who liveth for ever an* that is, in the ſtile of St. *John* in this book, *ſpreme* GOD *alone*. As chap. iv. 9, 10. x. 6. And in the goſpel of St. *John* vi. 69. and many places more. Whereas one of the ch of *Jeſus Chriſt* is, that *he is the Son of th* GOD, Mat. xvi. 16. John vi. 69. but is n ſaid to be *the living* GOD *himſelf*.

OBSERVATIONS.

1. Now hence it may be very juſtly o that the chriſtians for many ages have not garded the diſtinction that is made in the ho tures of the objects of worſhip, as thoſe *ob* repreſented in this *ſacred viſion*. Yet notwi ing this general corruption, the pattern of *th ſhippers of an aſcended Chriſt in glory* ough well conſidered, and carefully imitated by true diſciples.

2. Though *Chriſt* is in this, and in mar viſions in this book, repreſented in *his ſtate* yet he is not once mentioned with divine ch or attributes; but always ſpoken of with the *ters of a human perſon*, of great merit, and therefore rewarded by GOD. And thus far,

farther, ſhould our thoughts and language concerning *him* be raiſed.

3. This viſion, and the whole book, Rev. i. 1. are inconteſtably a *Revelation* from GOD to Jeſus Chriſt. Then the worſhip of GOD, and the honours herein aſcribed to *Jeſus Chriſt*, are eſtabliſhed by *the higheſt authority*, viz. GOD's, who gave the revelation; *Chriſt's, who received the revelation*, and *delivered* it to the angel; and *John*'s, who delivered it to the *church*, &c.

ΕΞΟΜΟΛΟΓΕΟΜΑΙ. *To own; to acknowledge; to give thanks.*

By this word St. *Matthew* introduces Chriſt thus addreſſing himſelf to GOD: Mat. xi. 25, 26. *I thank thee, O Father, Lord of heaven and earth*, &c. *Even ſo, O Father, it was thy good pleaſure.*

The very ſame words are mentioned by St. *Luke* as dutifully addreſſed by *Jeſus Chriſt to his* GOD *and Father.* Luke x. 21.

And Chriſt declares, *that he will own that perſon who overcometh, before his Father.* Rev. iii. 5.

And St. *Paul* informs us, Phil. ii. 9, 11. that GOD *highly exalted Jeſus Chriſt*, for this end, *that every tongue ſhould own, or confeſs the Lord Jeſus to be the Chriſt, to the glory of* GOD *the Father*, who exalted him.

ΠΡΟΣΚΥΝΕΩ

ΠΡΟΣΚΥΝΕΩ. *To worſhip*; or *to pay honour reſpect to ſuperiors*, &c.

This word is applied to GOD chiefly*, and ſupreme honour; as he, and he alone is the hig object of adoration.

Chriſt himſelf tells *Satan*, who tempted *(Chriſt)* to worſhip him, Mat. iv. 20. *Thou worſhip the Lord thy* GOD, *and him only ſhalt ſerve.* See alſo Luke iv. 8.

N. B. Chriſt owned it to be his duty to wor GOD alone, and no inferior being, with the hig acts of honour and adoration. Who that GOD Chriſt himſelf plainly and expreſsly tells us, in famous paſſage in St. *John's* goſpel, John iv. where he informs the *Samaritan* woman, that *true worſhipper ſhould worſhip the Father in ſpirit in truth, for the Father ſeeketh ſuch to worſhip h* or *requires ſuch, and ſuch only, to worſhip him.*

In the Revelations there are ſeveral paſſages wl this word is uſed to expreſs the worſhip pai GOD *the Father.* When the twenty-four el

* This word is ſometimes uſed to expreſs *civi ſpect*, and no more, to *Chriſt*, and others alſo, viii. 2. ix. 18. xv. 25. to a maſter, or lord, l ſervant, xviii. 26. To St. *Peter* by *Cornelius*, x. 25. Rev. iii. 9. In the verſion of the LXX of Gen. xxiii. 7. 12. *Abraham bowed to the people of land.* Gen. xxvii. 29. xxxiii. 3, 6, 7. xlii. 6. *alibi ſæpe.*

worſhip

worſhipped *him who ſat on the throne, who liveth for ever and ever*, chap. xix. 4. And many other places.

1. *Chriſt* in no text requires his diſciples to *worſhip himſelf* with ſupreme honours.

2. *Chriſt* himſelf worſhipped his GOD *and Father* with ſupreme honours, as in the many texts forecited.

3. *Chriſt*'s diſciples were taught by *Chriſt* himſelf to *worſhip* GOD *the Father* only.

4. The twenty-four *elders* in the *Revelations* worſhipped GOD the Father only.

ΔΟΞΑ, and ΔΟΞΑΖΩ, *glory, to glorify.* GOD *the higheſt and only object of glory in the New Teſtament.*

Mat. v. 16. *That they may glorify your Father, which is in heaven.*

—— vi. 13. *For thine, O Father, who art in heaven, is the kingdom, the power, and the glory.*

—— ix. 8. When Jeſus Chriſt had healed the man ſick of the palſy, the multitude *wondered, and glorified* GOD, *who had given ſuch power to men.*

—— xv. 31. *The multitude ſeeing the dumb to ſpeak, the lame to walk, and the blind to ſee, wondered, and glorified the* GOD *of Iſrael.*

Mark ii. 12. *They all glorified* GOD. See Luke v. 25, 26.

Luke

Luke ii. 13, 14. *A multitude of the heavenly hoſt* are repreſented as *praiſing* GOD, *and ſaying, Glory be to* GOD *in the higheſt.*

Luke ii. 20. The ſhepherds *glorified and praiſed* GOD;——vii. 16. and all *glorified* GOD (Chriſt having raiſed the dead) *ſaying, a great prophet is riſen up among us.*

——xiii. 13. *She was made ſtraight, and glorified* GOD.

—— xvii. 15. *And one of them* (the ten lepers) *that was healed, turned back, and with a loud voice glorified* GOD.

—— xvii. 18. Chriſt complained, that *none of the ten lepers gave glory to* GOD, *but one ſtranger:* Chriſt did not claim that glory to himſelf.

—— xviii. 43. The blind man who received his ſight *followed Chriſt,* but *glorified* GOD: *and all the people who ſaw it, gave praiſe to* GOD.

——xix. 37, 38. As Jeſus was deſcending from the mount of *Olives,* a multitude of his diſciples began to *praiſe* GOD *with a loud voice for the works which they had ſeen; ſaying, Bleſſed is the king that cometh in the name of the Lord. peace in heaven, and glory in the higheſt.*

John i. 14. St. *John* deſcribes the glory of Chriſt *as the glory of the only-begotten, which* (glory) *was from the Father.* v. 44. *The glory from the one* GOD. Or, as St. *Peter,* 1 epiſt. i. 21. GOD *who raiſed him* (Chriſt) *from the dead and gave him glory.*

2 epiſt.

2 epiſt. i. 17. *Which honour and glory Chriſt received from* GOD *the Father.*

——viii. 54. Jeſus ſaid of himſelf theſe remarkable words: *If I glorify myſelf, my glory is nothing; it is my Father who glorifieth me, of whom ye ſay, that he is your* GOD.

John xii. 27, 28. Jeſus, praying to his Father, ſaid, *O Father, ſave me from this hour. O Father, glorify thy name.*

——xiii. 31. 32. *Now hath the Son of man been glorified, and* GOD *has been glorified by him*; that is, by Chriſt: and he adds, *If* GOD *hath been glorified by him*, that is, by *the ſon of man*, GOD *will of, or by himſelf, glorify him, that is, the ſon of man.*

——xv. 8. *In this my Father is glorified, that ye bear much fruit.*

——xvii. Chriſt in *his prayer to his Father*, ver. i. whom he ſtiles *the true* GOD, ver. 3. adds, ver. 4. *I have glorified thee*, (O Father,) *on earth*; *I have finiſhed the work which thou*, (O Father,) *gaveſt me to do.*

Rom. xv. 5, 6. St. *Paul* wiſhes, *that the* GOD *of all patience would grant the* Romans *to be like-minded—that they might with one mind, and one mouth, glorify* GOD, *even the Father of our Lord Jeſus Chriſt.*

1 Cor. vi. 20. *Glorify* GOD *with your body, and your ſpirit, which are* GOD's.

1 Pet.

1 Pet. iv. 11. St. *Peter* exhorts, *that* GOD *in a things may be glorified by*, or through, *Jeſus Chriſt* See ver. 16.

Heb. v. 5. Chriſt *glorified not himſelf* to be made an high-prieſt—but *he who ſaid unto him, Thou art my Son.*

Rev. xv. St. *John*, having, ver. 3. mentioned ſome of GOD's peculiar and appropriate titles adds, ver. 4. *Who ſhall not fear and glorify thee O Lord?*

From the foregoing texts theſe important truths are moſt evident, *viz.*

1. That Jeſus Chriſt taught his diſciples to glorify, or give glory to his Father, whom he ſtiles *the only true* GOD, and he glorified that GOD himſelf.

2. That Jeſus Chriſt ſought not his *own glory* which, he expreſsly ſays, *was nothing*; but *the glory of him that ſent him*; that is, GOD *the Father.*

3. That *Jeſus Chriſt himſelf received honour and glory from* GOD *the Father*; and *had not* that glory *originally* in himſelf, *which* GOD *gave him*, and for which he prayed to the *Father*, whom he ſtiles *his* GOD.

4. That *Jeſus Chriſt* having cured the blind, and the *paralytic*, &c. the multitude, who ſaw his miracles

miracles, *gave glory to* GOD, who had *given Chriſt ſuch power.*

5. That St. *Paul*, Rom. xv. 5, 6. wiſhes the Romans to be of one mind, that with one mouth they might *glorify* GOD, *even the Father of our Lord Jeſus Chriſt.*

It is alſo farther evident, that no ſuch paſſages or propoſitions are to be found concerning Jeſus Chriſt or the Holy Ghoſt, in all the *New Teſtament.*

That all, who are of *Chriſt's and his apoſtles religion*, ought to worſhip *his* GOD *and Father* in ſpirit and in truth, for ſuch the *Father ſeeks to worſhip him*; *and they only are the true worſhippers*, as *Chriſt himſelf aſſures us*, John iv. 23, 24.

Vain then is the *worſhip*, and *antichriſtian* and *impious* are the *maxims* of the *Athanaſians*: who maintain, that an equality of worſhip and glory ought to be paid to three *diſtinct objects.*

In vain do ſuch *Athanaſians* worſhip, *teaching for doctrines the commandments of men.* Iſaiah xxix. 13. Mat. xv. 9. Mark. vii. 7.

ΛΑΤΡΕΥΩ, and ΛΑΤΡΕΙΑ. *Service, or worſhip in the higheſt ſenſe, due only to* GOD.

Mat. iv. 10. and Luke iv. 8. Jeſus Chriſt, rejecting the temptation of the devil, cites out of Deut. vi. 13. and x. 20. the law concerning the object of divine worſhip, ſaying, *Thou ſhalt worſhip the Lord thy*

worshipped, or served, the GOD of his fathers,
the vulgate translation,) *the Father my* GOD.
it is most observable, that the *Jews*, who oft
cused, and falsely charged *Christ* and his *a*
yet never pretended to insinuate, that they *br*
in the *least corrupted the first commandment*,
Christ and his *apostles*, either *taught*, or by th
ample *led*, their disciples to worship any othe
the GOD of the *Jews*. Nor, which is very
to be observed, did Christ and his apostles
time insinuate, that the *Jews* were defect
their knowledge of the nature of the true
though *Christ*, and his *apostles* too, did upon
occasions speak freely their minds of the *J*
worship, *love*, and *obedience* due to their GOD.
they (the founders of our religion) are abs
silent about the *modern tritheistic*, and *Atha*
fundamentals.

2 Tim. i. 3. In this passage St. *Paul* plain

phets, &c. For the GOD *of the Jews* and *the chriſtians was the ſame* GOD. Acts xxii. 14. xxvi. 7.

Rev. vii. 9. St. *John* had a remarkable viſion of a multitude, clothed in white robes, who, being before the throne of GOD, worſhip or ſerve him who ſat upon the throne, that is, GOD; and the angels, ver. 11. *ſtanding round about the throne, and falling upon their faces, worſhip him who was ſitting upon the throne*, that is, GOD, who is deſcribed in the Revelations by this diſtinctive and proper character, as *one ſitting on a throne*.

ΕΥΛΟΓΕΩ. *To bleſs.* When this word is uſed in divine worſhip it is always applied to GOD, as in the following places:

Mat. xiv. 19. Jeſus Chriſt himſelf, looking up to heaven, *bleſſed* GOD before he fed the multitude miraculouſly. See alſo Mark vi. 41. and viii. 7.

N. B. In our common editions of the Greek original, and verſions too, in Luke ix. 16. we read, *he bleſſed them*, that is, the loaves and the fiſhes; but the original, from which came the *moſt antient Syriac* uſed by *Tremellius* in his tranſlation, had not that relative *αυτους*, but the reading was exactly the ſame with that in St. *Matthew*, and with St. *Luke* too, xxiv. 30. Which reading is alſo the ſame in the two evangeliſts, Mat. xxvi. 26. Mark xiv. 22, where *Jeſus Chriſt himſelf*, inſtituting what we call

the Euchariſt, uſes the ſame word, *bleſſing* GOD before he delivered the bread to his diſciples.

N. B. In very many MS copies of the Greek Teſtament, Ευχαριςεω is uſed by St. *Matthew*, and not Ευλογεω, which is alſo uſed, Mat. xxvi. 27. xv. 36. Mark viii. 6. xiv. 23. Luke xxii. 17, 19. John vi. 11, 23. xi. 41. 1 Cor. xi. 24.

Luke xxiv. 53. Chriſt's diſciples followed his example, and *were continually in the temple, praiſing and bleſſing* GOD.

Jam. iii. 9. *Therewith*, i. e. with the tongue, *bleſs we* GOD, *even the Father*. The apoſtle ſpeaks of it, as the ordinary and common phraſe uſed to expreſs the worſhip paid to GOD *the Father*; the only object of divine worſhip in his time. Which practice was ſo general amongſt the firſt chriſtians, that Ο Ευλογητος, or, *the Bleſſed one*, became *one of the proper names or characters of* GOD *the Father*. See the character Ευλογητος. Chap. xix.

ΕΥΧΑΡΙΣΤΕΩ. *To give thanks*. The uſe and application of this word to GOD *the Father*, as *the original* and *ſupreme author of all good*, &c. may be moſt evidently ſeen in the following texts.

Mat. xv. 36. Chriſt himſelf, the moſt religious worſhipper of *his* GOD, *and our* GOD, when he fed above four thouſand perſons, took the ſeven loaves, and *when he had given thanks, he gave unto his diſciples*. See alſo Mark viii. 6. and John vi. 11. And in the inſtitution of the *Lord's Supper*, *having*

take

he cup, and given thanks, that is, to GOD, *he ed it to his diſciples*. 1 Cor. xi. 24. See alſo xvi. 27. Mark xiv. 23.

theſe two great occaſions, we may plainly *the piety of our maſter Jeſus Chriſt* towards OD; whoſe great example we ſhould all follow.

e xxii. 17, 19. St. *Luke* ſays, that *Chriſt hanks* when he took the cup; and when he ıe bread too. From which it is plain, that rd (bleſſed) in *Matthew* and *Mark* was uſed *iſt*, and ought to be underſtood by us, to hat he bleſſed, or gave thanks to GOD.

ther *remarkable inſtance* of *Chriſt's piety* we ı St. *John's* goſpel, when *Lazarus* was raiſed is grave. John xi. 41, 42. *Jeſus lifted up and ſaid, O Father, I give thee thanks, be- ou haſt heard me——And I knew that thou me always.*

3. The miracle was not his own work, but *her*'s, to whom he *gave thanks* for exerting ighty power in raiſing *Lazarus*.

Paul, Acts xxvii. 35. following the example s *Chriſt, taking bread, gave thanks to* GOD *ll who were in the ſhip with him*. Again, 15. He gave *thanks to* GOD, by or through *Chriſt*. Rom. i. 8. vii. 25. Epheſ. i. 16, 17. intimates plainly what was the duty, if not ctice *of the Epheſian chriſtians*, Eph. v. 20.

 namely,

namely, *that they gave thanks always for all thing in the name of Chriſt, but to* GOD *the Father.* Th was to be their, and ought to be our, *general ru and practice too.* Again, Col. i. 3, 12. *We,* ſait St. *Paul, give thanks to the* GOD *and Father of o Lord Jeſus Chriſt.* Again, Col. iii. 17. *Givi thanks to* GOD, *and the Father, by him* (Chriſt.)

Rev. xi. 16. iv. 9. The *twenty-four elders— fell upon their faces, and worſhipped* GOD (who here deſcribed by *his appropriate characters),* a ſaid, *We give thee thanks, O Lord* GOD *almigh who art, and waſt, and art to come.* See alſo v 11, 12.

N. B. In theſe texts we ſee clearly, and beyo all queſtion, that *Jeſus Chriſt himſelf,* and St. *Pa* and the *twenty-four elders* in the *Revelations,* all fered their thankſgivings *to* GOD *the Father on* he alone was the object of their worſhip, as it is e preſſed in all the texts of the New Teſtame where Ευχαριςεω is uſed: how different is the la guage of the *modern pretended chriſtians,* but r *tritheiſts?*

ΔΕΟΜΑΙ. This word ſignifies to *beſeech* or *intre*

Luke xxii. 31, 32. Chriſt, ſpeaking to St. *l ter,* ſays, *Simon, Simon——Satan has earneſtly fired to ſift you,—but I have prayed for thee, that faith fail not.*

Th

There cannot be a ſtronger paſſage to expreſs Chriſt's piety and dependence on his GOD and our GOD, than that in the epiſtle to the Hebrews; chap. v. 7. where Chriſt is ſaid, *to have offered up prayers,* δεησεις, *and ſupplications, with ſtrong crying and tears, unto him,* (that is, GOD,) *who was able to ſave him from death*——and *he was heard for his piety.*

ΕΡΩΤΑΩ, *to aſk.* This word is often uſed by St. *John* to expreſs Chriſt's duty and piety towards his GOD and FATHER.

John xiv. 16. *I,* ſays Chriſt, *will pray the Father, and he will give you another comforter.*

——xvi. 23. *Whatever ye ſhall aſk of the Father in my name.*

But through the whole ſeventeenth chapter we have one continued addreſs of Jeſus Chriſt to GOD *his Father.* Ver. 1. Jeſus *lifted up his eyes towards heaven, and ſaid, O Father, honour, or glorify thy Son.* Ver. 3. *This is life eternal, to know,* or own *thee,* (O Father,) *the only true* GOD, *and* JESUS CHRIST *to be him whom thou haſt ſent*; or, to be thy meſſenger, or apoſtle. Ver. 9. *I pray for them, I pray not for the world.* Ver. 15. *I pray not that thou ſhouldſt take them out of the world.* Ver. 20. *Neither pray I for theſe alone.* Ver. 24. *I deſire, O Father, that thoſe which thou haſt given me may be with me.* Ver. 25. *O righteous Father, the world*

hath not known thee. Can any expreſſions be and ſtronger from any perſon to his GOD?

ΑΙΤΕΩ. This word alſo, whenever uſed nify our aſking in prayer to GOD, *is applied ſacred writers to* GOD *the Father only.*

Mat. vi. 8. The evangeliſt, or his tranſlat preſſeth *Chriſt*'s mind by this word: *Your* (that is, GOD) *knoweth your wants before him.*

——vii. 11. *Your Father, who is in heav give good things to them who aſk him.*

—— xviii. 19. When two agree in *aſki* prayer,) it ſhall be done of my *Father,* M 24, 25. Luke xi. 9—13.

John xi. 22. We have a very remarkal ſage; where *Martha* ſays to *Chriſt, Now I that whatever thou* (Chriſt) *ſhalt aſk of* GOD *will give it thee.* Hence we may clearly *Martha's* opinion of *Chriſt*; namely, that wrought miracles, not by his own inherent but by the power and favour of GOD; and confirmed at the 41ſt verſe. JESUS *lifted eyes and ſaid, O Father, I thank thee, that t heard me.*

—— xv. 16. *Whatever ye ſhall aſk my he may give it you.* The ſame words *Chri* xvi. 23. See Coloſ. i. 9—12. compared v

2d and 3d verſes; where St. *Paul*'s practice appears.

ΕΠΙΚΑΛΕΩ. This word ſignifies, *to call, to name, to ſirname, to call upon, invocate, or implore; alſo to accuſe, and to appeal to.*

Επικαλεισθαι το ονομα Κυριε—is uſed in the *Septuagint* very often, and always ſignifies to call upon, or invoke by prayer and adoration the *Lord, the* GOD *of Iſrael.* And Επικαλεισθαι Κυριον και Θεον ſignify the ſame.

Acts vii. 59. We find *Stephen*, when the *Jews* were ſtoning him, calling, ſaying, *Lord Jeſus, receive my ſpirit.* At ver. 55, *Stephen, looking up ſtedfaſtly into heaven, ſaw the glory of* GOD, *and* JESUS *ſtanding at the right-hand of* GOD. In this viſion it may be, *Stephen* beholding *Jeſus* in that high ſtation of glory, by GOD's right hand, might call upon his *maſter Chriſt* to ſave or receive his ſpirit. *Seeing Chriſt* in *heaven*, and knowing *Chriſt*'s power with GOD, was as good a reaſon for *Stephen* to call for and deſire his help, as it was for his diſciples, who ſaw his power on earth, *Mat.* viii. 24—27. to ſave them *in a ſtorm.*—Yet *Stephen*'s example is to others no rule, unleſs they are encouraged by a *like viſion:* we are not to depart from general rules of duty, and juſtify our practice by a ſingle, and extraordinary inſtance, or example.

Our rule is plainly given us by *Chriſt* himſelf, Mat. vi. 9. *Pray ye after this manner.* Luke xi. 2. When ye are praying, ſay, *Our Father, who art in heaven.* And it is always to be much regarded, that our maſter *Chriſt* expreſſly tells his diſciples, *who*, according to his judgment, *are the right and true worſhippers. Not they who made himſelf*, but *they only, who made* GOD *the Father the chief, the alone object of their worſhip. Believe me*, John iv. 23, 24. *the true worſhippers will worſhip the Father in ſpirit and in truth; for the Father ſeeketh, or requireth, ſuch to worſhip him.* Can then any ſuppoſe, St *Stephen* was not *ſuch a worſhipper*, who worſhipped or prayed to the *Father only?* John xv. 16, and xvi. 23, Chriſt bids the diſciples *aſk the Father in his name*, that is, by his direction. See the whole xvii. chapter of John.

St. *Paul*, Rom. xv. 5, 6. wiſhes or prays, *that they* (Roman chriſtians) *may with one mind, and one mouth, glorify the* GOD *and Father of our Lord*, our maſter, *Jeſus Chriſt.* But as *Chriſt*, our maſter hath given us an expreſs rule of worſhip, ſo he alſo hath ſet before us his own unerring example For thus *Chriſt himſelf prayed*, Mat. xxvi. 39—44 *He fell upon his face, and praying ſaid, O Father, if it be poſſible, let this cup paſs from me*; which word he uſed thrice in his prayer.

Luke xxii. 42. *Chriſt kneeling down prayed, ſaying, O Father, if thou art willing, take this cup from me—but not my will, but thy will be done.* xxiii. 46

Chriſt

hriſt dying on the croſs cries out with a loud voice, O ather, into thy hands I commit my ſoul or ſpirit. his is an example we may ſafely follow. And it is not altogether unlikely, that *Stephen* himſelf at his death followed Chriſt his maſter; for the words in the original, Acts vii. may well bear this ſignification.——*Stephen*, called upon GOD, ſaying, *Lord of Jeſus, receive my ſpirit.* For the uſe of επικαλεω in the Old and New Teſtament, with κυριον and θεον, is ſo common, that either may be eaſily underſtood, and fairly ſupplied; and then *Stephen* called upon *the* GOD *or Lord of Jeſus*; which is the more likely, he being an *Helleniſt*, not *a native Jew*: who always invoked in their players, or called upon *their Lord* GOD *alone*. The *chriſtians* of the *apoſtolic age*, and after, no doubt worſhipped GOD *the Father only*, as they had been taught by the expreſs words and example of *Chriſt* and *his apoſtles*, inſomuch that St. *Peter*, 1 Ep. i. 17. plainly deſcribes the *chriſtians* of his time, by the character of ſuch *who invoked or called upon the Father*; clearly intimating, that there were indeed others *(Gentiles)* who called upon their *falſe gods*; but as for you *chriſtians*, you are thoſe, *who invoke, or call upon the Father*, ver. 3. *Bleſſed be the* GOD *and Father of our Lord Jeſus Chriſt.*

Upon the whole matter: whether St *Stephen*, at the ſight of his maſter *Chriſt* at GOD's right hand, called to him as he would have done, had he ſeen him working miracles here on earth, to help an

aſſiſt him: or whether St. *Stephen*, according to his maſter's [*Chriſt*'s] rule and example, called upon GOD, *the* GOD *and Father of Jeſus Chriſt*, is not very material to be determined either way; but *our tranſlators* in their verſion of this paſſage, (in purſuance of their *heterodox ſcheme* of the *chriſtian* religion,) ventured to add to the original theſe words [upon GOD] and ſo the paſſage runs thus: *They ſtoned Stephen calling upon* GOD, *and ſaying, Lord Jeſus, receive my Spirit.* Whereas the word [GOD] is in no copy, that hath yet appeared. They ought therefore to have been more impartial and rendered the words thus: *They ſtoned Stephen, calling to (Jeſus whom he ſaw at* GOD's *right hand) and ſaying, O Lord Jeſus, receive my ſpirit.* This had been a fairer and a truer tranſlation, ſince GOD is not in the original. Or rather thus, *calling* upon GOD, and *ſaying, Lord of Jeſus, receive my ſpirit.*

Whatever might be St. *Stephen*'s real thoughts upon this extraordinary occaſion, I no more doubt, than I do that *Stephen* was a *true chriſtian* and *martyr*, that he, upon all other occaſions, *called upon* GOD *alone* in all his prayers, as it ought not to be doubted, he would have done when he was dying, had he not been ſurpriſed at ſeeing *Chriſt* at GOD's right-hand. This viſion might give a ſudden turn to his thoughts, and cauſe him to call out to *Chriſt*, inſtead of calling upon GOD; as his diſciples, Mat. viii. 24—27. did in a ſtorm, for *they*, and *Stephen* too, knew his power with GOD; and they well knew

their

their own duty too was to call upon GOD for help in extremity. But being fully perſuaded, like *Martha*, John xi. 22. *That whatever Chriſt ſhould aſk of* GOD, *that* GOD *would grant it him*: upon their ſeeing *Chriſt*, or *being with him*, they might readily apply to him, whom they knew to be in ſuch favour with GOD.—Yet at other times, and upon all other occaſions, their conſtant practice was always to call upon GOD alone, and to direct all their higheſt worſhip, in prayers, and in praiſes, to him alone, who was the GOD and Father of *Jeſus Chriſt*, as they had been taught and commanded by *Chriſt* himſelf, Mat. vi. 9. *Pray ye thus—Our Father, who art in heaven*, &c.

ΠΡΟΣΕΥΧΟΜΑΙ and ΠΡΟΣΕΥΧΗ, *to pray, prayer*. By the command and example of *Jeſus Chriſt* and his apoſtles, and the whole primitive church, prayer is made to GOD the Father only: as will appear in all the following paſſages of the New Teſtament.

Mat. vi. 6, 7, 9. JESUS taught his diſciples thus: *Pray to thy Father in ſecret*, or privately, *and thy Father who ſeeth*, &c.——*After this manner pray ye, Our Father, who art in heaven*, &c. See alſo Luke xi. 2.

Mat. xiv. 23. Jeſus, diſmiſſing the multitude, *went up into the mountain to pray privately*. See Luke v. 16. and alſo Luke ix. 28, 29.

——xxvi. 36, 39, 42, 44. JESUS bids his diſciples ſit, *while I go and pray yonder,——and he fell on his face, praying and ſaying, O my Father, if it be poſſible, let this cup paſs from me: however, not as I will, but as thou wilt.* Again he prayed, *O my Father if it be poſſible*, &c.—*if not thy will be done.* Again; leaving his diſciples, *he prayed the third time*, uſing the ſame words, *i. e.* praying to his Father who was his GOD.

Mark i. 35. *In the morning very early he went out into a ſolitary place, and there prayed.*

—— vi. 46. *Diſmiſſing his diſciples he departed into a mountain to pray.*

—— xiv. 32, 35, 38, 39. The ſame words as in Mat. xxvi.

Luke iii. 21. After JESUS was baptiſed, and as he was *praying*, the heaven was opened.

Luke vi. 12. *He continued all night in prayer to* GOD.

—— xxii. 40, 41, 42. The ſame as Mat. xxvi.

Acts i. 24. The apoſtle *Peter*, and the whole aſſembly of diſciples, praying for direction in the choice of a ſucceſſor to *Judas*, uſe theſe words, *Thou, Lord, who knoweſt the hearts of all men, ſhew which of theſe two thou haſt choſen*, &c.

N. B. 1. The addreſs here is, *O Lord*, i. e. JEHOVAH, for that is the primary ſenſe of the word, Κυριος, *Lord*, in all the New Teſtament writers, and it muſt be obſerved, that this apoſtolic aſſembly could

could not poſſibly deviate from *Chriſt*'s commands, *Chriſt*'s practiſe, and their own practice in *Chriſt*'s life-time, in all which inſtances all their prayers were addreſſed to JEHOVAH, GOD *the* FATHER.

2. And what confirms this, and ſets it beyond all controverſy, is this, that here the word LORD hath joined with it, *who knoweſt the hearts of all men*, which is one of the moſt appropriate characters of GOD *the* FATHER.

Acts xii. 5. When *Peter* was impriſoned, *prayer was made without ceaſing of the church unto* GOD *for him.*

—— xvi. 25. Paul *and* Silas *prayed and ſang praiſes unto* GOD.

Rom. xv. 30. *Now I beſeech you, brethren,—— that you ſtrive together with me, in your prayers to* GOD *for me.*

Eph. i. 16, 17. *Making mention of you in my prayers, that the* GOD *of our Lord Jeſus Chriſt, the Father of glory, may give unto you, &c.*

Phil. iv. 6. *In every thing by prayer——let your requeſts be known to* GOD.

Col. iv. 3. *Praying alſo for us, that* GOD *would open to us a door of utterance.*

It ought well and always to be obſerved from the before cited texts, that all the prayers made by *Jeſus Chriſt* were addreſſed to GOD *the* FATHER, his GOD and our GOD: to whom he expreſſly com-

commanded his apoſtles and followers to make their addreſſes, and to him only.

And it is alſo obſervable, that in many of the foregoing texts GOD *the* FATHER is only mentioned as the object of prayer, and no other object whatever.

CHAP. XXX.

Doxologies in the New Teſtament are affirmative, imperative, optative.

Rom. i. 25.—— *MORE than the creator, who is bleſſed for ever. Amen.*

—— ix. 5.——*Of whom was Chriſt*, in his natural deſcent—*the* GOD *over all, or ſupreme* GOD *be bleſſed for ever. Amen.* Or thus, *whoſe are the Fathers, of whom Chriſt was* by his natural deſcent, *who was more, or greater than they all.* GOD *be bleſſed for ever. Amen*. The* GOD *over all* is the Father's proper character, Epheſ. vi. 6. where he is diſtinguiſhed from Chriſt, ver. 5. *Chriſt* is not the Ευλογητος, but his Son. Mark xiv. 61. 1 Cor. i. 3. Eph. i. 3. *Bleſſed be the* GOD *and Father of our Lord Jeſus Chriſt.*

* See this text proved to be a doxology to GOD the Father, chap. xix.

For

Rom. xi. 31, 36. *O the depth—of the wiſdom and knowledge of* GOD—*To him be glory for ever. Amen.* To whom St. *Paul* addreſſed theſe words, appears by the texts juſt cited.

—— xvi. 27. *To the only wiſe* GOD *be glory for ever. Amen.* N. B. The *only wiſe* GOD is the proper character of the Father alone.

2 Cor. i. 3. *Bleſſed be the* GOD *and Father of our Lord Jeſus Chriſt.*

2 Cor xi. 31. *The* GOD *and Father of our Lord Jeſus Chriſt—who is bleſſed for ever.*

Gal. i. 4, 5. *According to the will of* GOD, *our Father, to whom be glory for ever and ever. Amen.*

Eph. iii. 20, 21. *To him* (GOD) *be glory in the church, and through Chriſt Jeſus, throughout all ages; for ever and ever. Amen.* N. B. Here Chriſt is the guide or inſtructor, but not the object to whom glory is aſcribed.

Phil. iv. 20 *To* GOD *and our Father be glory for ever and ever. Amen.*

1 Tim. i. 17. *To the king of ages, the immortal, the inviſible, the only wiſe* GOD, *be honour and glory, for ever and ever. Amen.* N. B. The *only wiſe* GOD is a character never given to the Son, or Holy Ghoſt, but is a character proper to the *Father* alone.

—— vi. 15, 16. *The bleſſed and only potentate, the King of kings, and Lord of lords, who only,* or alone, *hath immortality.—To him, or to whom, be honour*

nour and power everlaſting. Amen. This does not include Jeſus Chriſt, but exclude him: for GOD *is to ſhew him at his appearance.*

Heb. xiii. 20, 21. *The* GOD *of peace, who brought again from the dead our Lord Jeſus—make you perfect—through Jeſus Chriſt.—To whom be glory for ever and ever. Amen.* N. B. Here Jeſus Chriſt is the guide and inſtructor; but GOD alone the object, (as in all the foregoing doxologies,) who raiſed Chriſt from the dead.

1 Pet. i. 3. *Bleſſed be the* GOD *and* FATHER *of our Lord* JESUS CHRIST——exactly St. *Paul's* words and doxology, Eph. i. 3.

1 Pet. iv. 11. That in all *things, through, or by* JESUS CHRIST, GOD *may be glorified, to whom be glory and dominion for ever and ever. Amen.* Compare this with the following.

—— v. 10, 11. *The* GOD *of all grace—ſtrengthen you.—To him be glory and dominion for ever and ever. Amen.*

2 Pet. iii. 18. —— Of *our Lord and Saviour Jeſus Chriſt* (and *of* GOD *the Father*, ſo ſome copies) *to him be glory, now and for ever. Amen.*

This text by the *tritheiſts* is ſuppoſed to be a doxology to Jeſus Chriſt, and thence they infer his ſupreme deity, but without foundation; For is glory or honour in all beings equal, or the ſame? Does not St. *Peter* himſelf, and St. *Paul* too, in the paſſages juſt cited, fully ſuppoſe and declare an infinite dif-

difference? Muſt ſcripture be ſet againſt ſcripture, to maintain invented myſteries?

Jude, ver. 25. *To the* ONLY WISE GOD *our* SAVIOUR, *through, or by* JESUS CHRIST *our Lord, be glory and majeſty, dominion and power, both now, and through all ages. Amen.*

Rev. i. 5, 6. Jeſus Chriſt—*who hath made us kings and prieſts to his* GOD *and Father: to him* (that is, to his GOD and Father) *be glory and dominion for ever and ever. Amen.*

Rev. iv. 8, 11. *The four living creatures ceaſe not day and night, ſaying, Holy, holy, holy,* LORD GOD ALMIGHTY *who was, and is, and is to come, And when they give glory, and honour, and thankſgiving, to him that ſat on the throne, who liveth for ever and ever: the four and twenty elders fall down before him that ſat on the throne, and worſhip him who liveth for ever and ever; and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure they are, and were created.*

The appropriate characters of GOD in this famous paſſage, are,

1. *Holy Lord God Almighty.* Παντοκρατωρ, uſed nine times in *Revelation.*

2. *Who was, and is, and is to come.* Ὁ ων, &c. uſed four times in *Revelation.*

3. *Who*

3. *Who liveth for ever and ever.* Τῷ ζῶντι εἰς &c. twenty two times in the New Teſtament.

4, *Who ſitteth on the throne.* Ο καθήμενος, &c uſed twelve times in *Revelation.*

N. B. Theſe terms or characters are never ap plied to the *Son*, or *Holy Ghoſt.*

Rev. v. 11—14. Angels, and others, &c. ar introduced, ſaying, *The Lamb that was ſlain is wor thy to receive power*, &c. And then it follows—*an every creature I heard ſaying—To him who ſitteth o the throne, and to the Lamb, be honour, and glory, an power, for ever and ever.*

Note, Theſe words muſt ſignify diverſely whe applied to the two different objects, *viz.* GOD *wh ſat on the throne*, and the LAMB *who was ſlain*; ſo theſe are diſtinguiſhed in this book, and even in thi paſſage, chap. v. 14. where the twenty-four elder fall down, and *worſhip* him, *who liveth for ever and ever*, that is, GOD. Here worſhip implies the higheſt acts of honour to the *ſupreme* GOD, who i *Chriſt*'s GOD, and *our* GOD. The ſenſe of word muſt be determined by the *ſubjects* about whic they are employed, and to which they are applied As for inſtance, 1 Chron. xxix. 20. They *wo ſhipped the Lord*, (that is, GOD) *and the King*—mo certainly with a very different intention, and inte nal reverence, though the outward geſture migh be the ſame. As the great multitude, Rev. vi 9—12. *Aſcribe ſalvation to him who ſat on the throne*

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(the author.) *and to the Lamb*, his inſtrument; and they proceed to ſhew their different ſenſe, for, *falling down on their faces, they worſhipped* GOD, *and ſaid praiſe, and glory and wiſdom, and thankſgiving, and honour, and power, and might, be* (aſcribed) *to our* GOD *for ever and ever. Amen.* Where he who ſat on the throne in the tenth verſe, is preſently called their GOD in the eleventh and twelfth verſes. To this meaning agree intirely the words following; xi. 16, 17. *The four and twenty elders fell on their faces and worſhipped* GOD, *ſaying, We give thee thanks, O Lord* GOD *almighty, who art, and waſt, and art to come.*

Again, we have a like paſſage, xv. 3, 4. *And they who had got the victory over the beaſt—ſang the ſong of the Lamb—ſaying, Great and wonderful are thy works, O Lord* GOD *almighty!——Who may not fear thee, and glorify thy name, for thou Lord, only art holy.* See chap. xvi. 5.

Rev. xix. 1. A great multitude in heaven, ſaying, *Halleluja; ſalvation and glory, and honour, and power, be to our Lord* GOD. Ver. 4. *The four and twenty elders, and four living creatures, fell down and worſhipped* GOD *who ſat upon the throne, ſaying,—— Halleluja.*

COROLLARIES from the foregoing DOXOLOGIES.

1. GOD the FATHER alone is expreſſly named in many of the doxologies.

2 GOD

2. GOD the FATHER is named, as the object to whom, and the Son, not as the object, but as the perſon by whom the doxologies are offered to GOD, or to GOD the FATHER.

3. To GOD the FATHER, and GOD the SON, and GOD the HOLY GHOST, *&c.* this is no ſcripture-doxology, but an *Athanaſian tritheiſtic* form of words, groſſly polytheiſtic, and abſolutely repugnant to the *divine unity*, and to the holy ſcriptures, in which no ſuch doxologies are to be found.

4. To GOD the Father, Son, and Holy Ghoſt, *&c.* is no ſcripture-doxology. And to Father, Son, and Holy Ghoſt, one GOD, *&c.* is no ſcripture-doxology, but novel, unſound, dangerous, and introductive of *Sabellianiſm*, and *idolatry*, and ſubverting the goſpel hiſtory.

5. They are the moſt orthodox and the ſoundeſt chriſtians, who uſe only and invariably the ſcripture doxologies; and ſuch only are acceptable acts of worſhip of the one true GOD.

It muſt be noted, that all doxologies are aſcriptions of praiſe and honour to beings of ſuperior worth and excellence: and in the common ſenſe of mankind, the acknowledgments by terms of praiſe and honour are ever uſed in proportion to the dignity and excellence of every being, or elſe the doxologies are miſtaken. Worſhip in our language is the acknowledgement of the worth obſerved in every being. Now the worth and excellencies that

are

are mentioned in all the ſcriptures of *Jeſus Chriſt*, are demonſtrated in ſeveral following chapters concerning him, which ſufficiently ſhew the high honours that men and GOD himſelf gave to *Jeſus Chriſt*; and ſuch honours every true chriſtian ought to be ready to acknowledge. But at the ſame time, it muſt be ever remembered, as will be ſhewn hereafter, that in his whole miniſtry he acted as GOD's *teacher*, *as* GOD's *apoſtle*, as GOD's *prophet*, as GOD's *Chriſt*: and when he had finiſhed his miniſtry, and had been obedient to death, even the death of the croſs, GOD *highly exalted him*, and gave *him a name above every name*: i. e. (rightly tranſlated) *he freely gave him a name above every name*: it was not a name or character he aſſumed, whether it be underſtood to ſignify, according to the preſent tranſlation, that Jeſus Chriſt was made lord or chief, or head of the new creation. Yet it is ſtill to be obſerved, that theſe characters are all conferred by GOD; and the great end for which they were conferred, is always to be eſpecially obſerved for this very purpoſe, that all his followers ſhould ever have in their view, to act in every inſtance by his inſtruction and example, to the glory of GOD the FATHER.

CHAP.

CHAP. XXXI.

GOD *repreſented in the ſcriptures under the title of a* LAWGIVER. NOMOΘΕΤΗΣ.

James iv. 12. *THERE is one lawgiver, who is able to ſave and to deſtroy.*

The *Alexandrian*, and ſeveral other copies read, *There is one* LAWGIVER *and judge*, &c.

GOD, the all-perfect, and moſt perfect Being, the great author of the univerſe, hath ſet rules or laws for every order of created beings: according to their ſeveral ranks and the nature of their beings: which, as far as human underſtanding can reach, are obſerved in the inanimate part of the creation: and alſo has provided for the intelligent part of the creation ſuch laws or rules as are altogether proper for them to obſerve as intelligent and free agents. As GOD only knew the nature and properties of every order of beings he had created, ſo he alone could appoint laws by which they were to be managed, under his alwiſe government, proper and ſuitable to the great end which he had in view, of making his wiſdom as apparent in all parts of the univerſe, as it is demonſtrable in the original formation of all things.

Of a being formed with ſuch faculties as all the intelligent creation are endowed with, it is neceſſarily

ly required in the relation he bears to *almighty* GOD as his maker, preſerver, and governor, that he ſhould regard him under all thoſe relations with the higheſt reverence, duty, and obedience. By the light of nature, in the rational uſe of our faculties, we muſt diſcover, and acknowledge *him* to be an infinite, all-perfect being, who governs the world; and by the conſtitution of the human mind we are ſo framed, that we cannot but admire perfection of all kinds; and as we cannot but conceive GOD to be the moſt perfect being, our admiration, conſequently, of GOD, when he is the object, muſt riſe to the higheſt degree. And when ſuch a being is conſidered as our maker, preſerver, governor, benefactor, and judge, from theſe characters we muſt neceſſarily conclude, our entire dependence, obedience, gratitude and ſubmiſſion are due to him to obtain his favour, and avoid his diſpleaſure. For which great ends, we muſt neceſſarily conclude, that there are certain rules by which we are to regulate our behaviour, by the obſervance of which we may become acceptable to GOD, as our governor and judge. Theſe rules are in part diſcoverable by our rational conſideration of the nature of GOD, and the nature of man; and theſe rules are more fully and plainly made known to us by divine revelation in the holy ſcriptures, *i. e.* by certain extraordinary diſcoveries of his will and laws, which he has thought fit to make known

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to the patriarchs; to *Moſes* and the prophets; Chriſt and his apoſtles.

Moſes repreſents *Adam* and *Eve*, our firſt paren under certain laws of government in two branch of their conduct. Gen. ii. 16, 17. *And the* Lor (Jehovah) God *commanded the man, ſaying, Of eve tree of the garden thou mayeſt freely eat; but of th fruit of the tree of the knowledge of good and evil, tho ſhalt not eat of it: for in the day thou eateſt there thou ſhalt ſurely die.* In the firſt clauſe of this paſ ſage, as in all laws human and divine, there is a *preceptive* part; and in the ſecond clauſe a *prohibi tory*, *i. e.* he was directed what to do, and what no to do.

Note. The brief hiſtory of *Moſes* doth not con tain the particulars which might be included in th law above-mentioned: ſuch particulars muſt neceſ ſarily come to the knowledge of *Adam* and hi poſterity. For God continued to govern hir and his poſterity by laws ſuited to their rationa nature.

Noah, by *Moſes*'s account, had a more explic revelation of God's will, under the univerſal cha racters of law: *Thou mayeſt: thou mayeſt no* Under the firſt is the permiſſion of all animal foo except the blood. Under the ſecond, the prohibitio of blood, and the prohibition of murder.

The great and general rule *Moſes* delivers God's revelation to *Abraham*, Gen. xvii. 1. was

the

heſe moſt comprehenſive terms: *Walk before me, and be thou perfect*, (ſincere.)

Moſes is the next extraordinary perſon to whom GOD delivered a ſyſtem of moral, and ceremonial laws; the firſt of eternal obligation; the laſt delivered and publiſhed only to the children of *Iſrael*, and therefore did not oblige the reſt of mankind. The moral laws of *Moſes* delivered from GOD *by the miniſtry of Moſes*, διὰ Μωσεως, contained in the decalogue or ten commandments, are explained in a truer and fuller ſenſe by *Jeſus Chriſt*, in the fifth, ſixth, and ſeventh of *Matthew*, wherein he moſt ſtrongly confirms their obligation. Chap. v. 17, 18, 19. *I am not come to deſtroy* the law and the prophets, *but to fulfill*: *for verily I ſay unto you, till heaven and earth paſs away, one jot, or one tittle* (the ſmalleſt part) *ſhall in no wiſe paſs from the law, till all be fulfilled. Whoſoever, therefore, ſhall break one of the leaſt of theſe commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall do and teach them, the ſame ſhall be called great in the kingdom of heaven.*

All the prophets in the Old Teſtament, led by a divine ſpirit, in all their prophecies inſiſt upon, in the ſtrongeſt terms, the obedience due to the moral laws of GOD, with promiſes and threats: and alſo moſt clearly diſtinguiſh the leſſer obligation of the ceremonial law, when compared with the much greater obligation of the moral law. And the ſame is taught by our maſter Chriſt. Every reader will find

with all thy ſoul, and with all thy mind: t
firſt and great commandment. And the ſeco
unto it, Thou ſhalt love thy neighbour as thy
theſe two commandments hang, or depend, *a*
and the prophets. See alſo Mark xii.
Luke x. 27.

Note 1. The true love of our neighbour
a wiſe and true love of ourſelves, and ind
poſes it, otherwiſe the wiſdom of GOD's la
not preſcribe us this rule, *to love our neig*
ourſelves. The true love of ourſelves com
the avoiding of all hurt or damage to our
ſons or our affairs, *i. e.* ſelf-preſervation;
includes all the good or benefits we can j
cure for ourſelves, either in our perſons c
On the very ſame principles GOD obliges
towards all mankind.

2. It is highly probable, that the moſt

above two hundred years before the death of *Adam*, might convey, by oral tradition, what he learned from *Adam*, and many of his poſterity, to *Noah* and others, who ſurvived the flood. For during that great interval, from the creation to the flood, in reaſon it cannot be ſuppoſed that mankind acted towards GOD and themſelves without a law or a rule. *Almighty* GOD having impreſſed original rules upon all the lower orders of beings upon our globe, by which he governs them; reaſon, I think, will certainly aſſure us, that he who made man a rational intelligent being, hath implanted in his nature rational powers, and impreſſed on his mind ſuch rules of action as were neceſſary for him to be governed by; and it would be abſurd to ſuppoſe, that the principal being on this earth ſhould be leſs under the care and providence of GOD, his maker and governor, than any of the inferior orders of beings. As GOD can influence the human mind, and direct its powers in all caſes, ſo no doubt he actually does ſo, in all caſes ordinary and extraordinary, ſuitably and conſiſtently with the nature of human actions; and it is alſo unqueſtionable, that he may, and doth convey into the human mind, ſuch notions, principles, or reſolutions, as are requiſite for the conduct of mankind, in the various changes and revolutions that happen in the ſeveral ages. GOD has not left one part of his creation to preſerve or order itſelf; and where he principally employed his wiſ-

dom and goodneſs in forming, there theſe two divine perfections are chiefly employed in the government of ſuch beings.

Of the laws of GOD, concerning our duty to him.

Of the love of GOD.

See *Matt.* xxii. 37. *Mark* xii. 30. *Luke* x. 27. before cited.

Of the fear of, or reverence due to GOD.

Lev. xxv. 17. *Thou ſhalt fear thy* GOD; *for I am* JEHOVAH *your* GOD.

Eccleſ. xii. 13. *Fear* GOD *and keep his commandments, for this is the whole duty of man.* 1 Pet. ii. 17.

Rev. xiv. 7. An angel—having the everlaſting goſpel to preach, is repreſented as ſaying *Fear* GOD, *and give glory to him, for the hour of his judgment is come.*

Of the worſhip of GOD.

According to inſpired religion, GOD in many paſſages required worſhip, in the higheſt degree, to be offered to himſelf alone.

By *worſhip* I underſtand in general, the acknowledgment of worth, or excellence, or perfection, in any being. And when this worſhip is applied to GOD, a being of infinite worth and perfection, that *is* properly divine worſhip. The acknowledging or owning

owning the real worth or perfection in any inferior created being, only according to that real worth or perfection, and no farther, is not idolatry, but what is really their due.

We are to give to every man his due: *Unto* Cæſar *the things that are* Cæſar's; *unto* GOD *the things that are* GOD's. But we ſhould ever be very careful to obſerve this as a governing principle, never to aſcribe or give any divine honour or worſhip, properly ſo called, to any being with, or beſides GOD. To obſerve this, we are obliged by reaſon itſelf, for in giving or aſcribing divine honours to any other being, would be owning that being to be GOD alſo. And we are taught by our holy religion to honour or worſhip GOD, the ſupreme Being alone.

Exod. xxxiv. 14. *For thou ſhalt* worſhip *no other* GOD; *for* JEHOVAH, *whoſe name is* JEALOUS, *is a jealous* GOD.

2 Kings xvii. 36. *But* JEHOVAH, *who brought you out of the land of* Egypt—*him ſhall ye worſhip.*

Iſa. lxvi. 23. *All fleſh ſhall come to worſhip before me, ſaith* JEHOVAH.

Jer. xxv. 6. *Go not after other gods—to worſhip them.*

Matth. iv. 10. *Chriſt* himſelf commands us in theſe words: *Thou ſhalt worſhip the* LORD (JEHOVAH) *thy* GOD, *and him only ſhalt thou ſerve.*

John iv. 23. *The true worſhippers ſhall worſhip the* FATHER *in ſpirit and in truth, for the* FATHER *ſeeketh ſuch to worſhip him.*

This great duty of worſhipping JEHOVAH, or th only true GOD, was practiſed ſtrictly and moſt de voutly by *Jeſus Chriſt* himſelf, and by his hol apoſtles, by the moſt primitive church at *Jeruſalem* by the angels, and by all the heavenly hoſt; as ma be ſeen at large in the chapter of *prayer*, *praiſe*, an *thankſgiving*.

Of the obedience due to GOD.

That perfect and abſolute obedience is due to ALMIGHTY GOD as our lawgiver and judge; is a notion never yet conteſted by any ſect of chriſtians. Though the obligation has been very much weakened by ſome modern notions, which, it is hoped, as they have but lately appeared, will ſoon vaniſh and diſappear out of Chriſtendom. Here I ſhall have occaſion to mention but a few of the principal texts concerning obedience.

Deut. xiii. 4. *Ye ſhall walk after* JEHOVAH *your* GOD—*and keep his commandments, and obey his voice.*

Jer. vii. 23. *But this thing commanded I them ſaying, Obey my voice, and I will be your* GOD, *& and walk in all the ways that I have commanded you that it may be well with you.*

From the four evangeliſts we are fully informed of the conduct of *Jeſus Chriſt*, that he was obedient to GOD the Father, in his miſſion, and whole miniſtry, every where preaching his will, requiring

othe

others to obey the ſame; and was *obedient unto death, even the death of the croſs.* And the great apoſtle *Paul* makes Chriſt a complete inſtructor to all his followers, in theſe words: *By the obedience of one* (Chriſt) *ſhall many be made righteous.*

Mat. vii. 21. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the will of my* FATHER, *who is in heaven.*

Jam. i. 22, 25. *But be ye* DOERS *of the word, and not hearers only, deceiving your own ſelves.—He being not a forgetful hearer, but a* DOER *of the word, this man ſhall be bleſſed in his deed.* See Rom. ii. 13.

This general term *(obedience)* reſpects all the laws of GOD, both natural and revealed, and comprehends all the branches of duty, both to GOD and man.

Whenever we neglect, or contradict, any divine or ſocial duty, we are guilty of diſobedience to the laws of GOD: for by theſe laws every divine and ſocial duty is required. And whenever we indulge ourſelves in any gratifications which are prejudicial to our underſtandings, which obſcure our reaſon, which vitiate our faculties, which tend to give a wrong bias to our affections and deſires, or which are in any degree diſhonourable to the intelligent character, or to the chriſtian profeſſion, we alſo are guilty of diſobedience to the laws of GOD, which require of us, that we ſhould *deny all ungodlineſs, with every worldly luſt:* that we ſhould

lay aſide hatred, envy, malice, &c. that we ſhould *purify ourſelves from all filthineſs of fleſh and ſpirit.* —And on the other hand, that we ſhould *live ſoberly, righteouſly, and godlily, in this preſent evil world; perfecting holineſs in the fear of* GOD.

THE

THE

DOCTRINE

OF THE

NEW TESTAMENT,

CONCERNING

JESUS CHRIST.

The doctrine of the NEW TESTAMENT *concerning* *JESUS CHRIST.*

HAVING conſidered the language of the ſacred writers of the New Teſtament, concerning almighty GOD; I come now to conſider the language of the ſame ſacred writers concerning JESUS CHRIST, the firſt and great teacher of the chriſtian religion.

Two of the holy evangeliſts, St. *Matthew*, and St. *Luke*, in our preſent copies, give a ſhort account of the birth of JESUS CHRIST. St. *Mark*, and St. *John*, the two other evangeliſts, have not given any account of JESUS CHRIST, before his entry upon his public miniſtry, after they had juſt mentioned a ſhort account of St. JOHN the BAPTIST.

Deſigning to repreſent, from the concurrent language of all the ſacred writers, the characters they have given of JESUS CHRIST, as a perſon ſent from GOD to publiſh the goſpel firſt to the *Jews*, and afterwards, by his apoſtles, to mankind in general; I begin with the terms they uſe concerning his perſon.

CHAP. I.

The uſe of the word, ANHP, (MAN,) *in the ſacred writings, as applied to* JESUS CHRIST.

JESUS CHRIST is expreſsly ſtiled by two of his diſciples going to *Emmaus, a man prophet:* Luke xxiv. 19. and they muſt certainly know who and what he was, and could be no ſtrangers to his perſon and character, after a long and intimate acquaintance with him.

N. B. The word* (man) here is ſhamefully omitted in our tranſlation, and in *Beza*'s too, whom our tranſlators followed too ſervilely. But it is inſerted in the *Vulgate*, by *Arius Montanus*, and in the *French* and *Rheniſh* verſions, and by the *Dutch* in the margin of their *bibles*. When all the *Greek*

* The word *man* is not omitted in the margin by our tranſlators, but very properly left out of the text, as it is not emphatical, but a mere idiom of ſpeech, which would not ſound well in Engliſh. The writers of the New Teſtament were not ſolicitous to ſtile Chriſt, a man, a human creature, becauſe they never doubted themſelves, nor ever thought that it was poſſible for any others to entertain a doubt of his being one of the human race like themſelves. EDITOR.

MSS

MSS now extant agree to preſerve, and not one, perhaps, omits this word (man) it tempts one to ſuſpect, either great negligence, or ſomething worſe, in our tranſlators.

John i. 30. *John* the *Baptiſt* ſaith of JESUS CHRIST, *There cometh a man after me.*

Acts ii. 22. St. *Peter*, in his firſt ſermon, with the eleven other apoſtles, preaching to a numerous congregation attending him, tells them expreſsly his notions of *Jeſus Chriſt*, in theſe words: *Ye men of* Iſrael, *hear theſe words*, JESUS *of* Nazareth, *a* MAN *approved* (or made manifeſt) *by* GOD, *by miracles, wonders and ſigns, which* GOD *wrought by him, amongſt you, as ye yourſelves know*; i. e. I appeal to you *Iſraelites*, who knew JESUS of *Nazareth* to be a *man* and a *prophet*, that GOD by him, in appearance, wrought miracles in his favour and juſtification; and all this was not done in private, but in the midſt of you.

Acts xvii. 31. St. *Paul* is as expreſs as St. *Peter*, and the others before-mentioned, ſaying, *that* GOD *hath appointed a day in which he will judge the world—by that* MAN *whom he hath ordained—and whom he hath raiſed from the dead.*

N. B. St. *Peter* preaching to the *Jews*, and St. *Paul* to the *Gentiles*, both declared JESUS CHRIST to be a MAN, and did not at this time ſtile him GOD amongſt the *Gentiles*, who well underſtood how the word was uſed among them, to ſignify perſons

perſons of diſtinguiſhed and remarkable characters. Too many ſuch gods they worſhipped already: polytheiſm was the reigning idolatry of all the *Gentile* world, which [world] was by the apoſtles to be converted from the worſhip of many gods, to the worſhip of the *one true* GOD, the author of the univerſe.

Now it ought to be conſidered, that when the ſacred writers uſed this word ανηρ of JESUS CHRIST, they did it in that ſenſe which was common to all that were acquainted with the *Greek* language, ſo as that whoever read it in the ſacred books might underſtand it, as it had been uſed in all books written in that language, otherwiſe they muſt have added an expletive, or explanatory term, to inform their readers, wherein they differed in its uſe from other writers.

ΑΝΘΡΩΠΟΣ, a man.

Chriſt ſays concerning himſelf, ſpeaking to the *Jews*, *Ye ſeek to kill me*, a man *who hath told you the truth.* John viii. 40.

St. *Paul* ſays, Rom. v. 15. for if through the offence of one [*Adam*] many be dead; much more—*the gift of grace, which is by* one man, JESUS CHRIST, *hath abounded unto many.*

1 Cor. xv. 21. *For as by* man [Adam] *came death*; *by* man [Chriſt] *came alſo the reſurrection of the dead.*

1 Tim.

1 Tim. ii. 7. *One mediator between* GOD *and men, the* MAN JESUS CHRIST.

ΥΙΟΣ ΑΝΘΡΩΠΟΥ, ſon of man.

Son of man is a name, or title, or character, which *Chriſt* has given himſelf ſo often in the goſpels, that it highly deſerves to be well conſidered. St. *Matthew* has this title thirty times; St. *Mark* fifteen times; St. *Luke* fifteen times; St. *John* ten times. Upon how many more occaſions *Chriſt* ſtiled himſelf *ſon of man*, cannot now be known by any other writings now extant; but it may be fairly ſuppoſed to have been his common and ordinary ſtile, *when he mentioned himſelf*. And moſt certainly he did this for very good reaſons. The *critics* aſſign many; but ſtudiouſly omit the *great*, and perhaps, the *only reaſon*, why *Chriſt* ſo often called himſelf *the ſon of man*, which was undoubtedly to prevent the *idolatrous notions and practices of his followers in ſucceeding ages*. He well knowing the great proneneſs of all nations *to deify their heroes*; and being ſent from GOD to reform the *Jewiſh nation*, and the *heathen world, overrun with groſs idolatry*; he ſet himſelf to preach up the neceſſity of a general repentance, a converſion from all kinds of *falſe worſhip*, to the *worſhip* of the *one true and living* GOD, in ſpirit and truth; and *a hearty and ſincere obedience to his laws*; which, indeed, were the true and only means of ſetting up the ſpiritual kingdom of

of *the moſt high* GOD amongſt *all mankind.* This was *his chief aim*, and *his glorious ſcheme*, which he purſued with great *zeal*, *diligence*, *conſtancy*, and *ſelf-denial*; far from affecting divine honour, and though attended with miracles, yet declaring, *he could do nothing of himſelf—that the Father who dwelt in him did the works—that he ſought not his own glory*, &c. John v. 19. iv. 34. xiv. 10. Philip ii. 7, 9.

CHAP. II.

The human nature of JESUS CHRIST.

THAT JESUS CHRIST had the ſeveral affections, paſſions, properties, and infirmities, belonging to the human nature, is not denied by thoſe who embrace the doctrine of the Trinity; but allowed and agreed, I think, univerſally: yet it may not be amiſs to take notice of ſome particulars, which are arguments that may convince an unbiaſſed judgment, that *Chriſt* was born, grew up, eat, drank, loved, grieved, wept, was terrified, and died, like other men, *&c.*

St.

St. *Matthew*, in the firſt chapter of the preſent copies known yet in *the weſt of Europe*, inconteſtably induceth *Chriſt*'s genealogy from *Joſeph* and his anceſtors. If this pedigree be a true one, then *Chriſt* had *Joſeph* for *his father*; and *Mary*, as all agree, was *his mother*. If the pedigree did not truly belong to JESUS CHRIST, no doubt, the *Jews* would have expoſed it, and ſhewn its inconſiſtency with the laſt verſes of the firſt chapter of St. *Matthew*, if that was ever ſeen and read among the firſt Hebrew chriſtians. And the inconſiſtency is ſuch, that it is not poſſible to reconcile it. And it is obſervable, that amongſt *Chriſt*'s neighbours and countrymen, and his diſciples too, we find, he was always taken for the ſon of *Joſeph*. Mat. xiii. 54, 55, 56. *Is not this (perſon) the carpenter's ſon? Is not his mother called Mary; and his brothers James, and Joſes, and Simon, and Judas? And his ſiſters, are they not all with us?* Mark vi. 3. are much the ſame words. Luke iii. 23. owns *he was ſuppoſed*, or thought, *to be the ſon of Joſeph*. The *Nazarenes*, with whom he lived near thirty years, hearing him preach, ſaid, *Is not this the ſon of Joſeph?* Luke iv. 22. And more yet, John vi. 42; the Jews, his hearers, ſay, *Is not this* JESUS, *the ſon of Joſeph, whoſe father and mother we know?* Now all theſe paſſages, indeed, are fully conſiſtent with St. *Matthew*'s *pedigree*, but cannot be reconciled to the eight laſt verſes of his firſt chapter. Beſides, *Chriſt himſelf*, in the four goſpels,

goſpels, *ſtiles himſelf above eighty times the ſon of man*; one would think, on purpoſe to obviate any falſe notions of him in ſucceeding ages. St. *Stephen*, Acts vii. 56. and St. *John*, Rev. i. 13. xiv. 4. call *Chriſt the ſon of man*. In all which places it is admitted, and is indeed inconteſtable, that *Chriſt* was *a perfect man*, as it is expreſſed in the *Athanaſian creed*: and he could not be a perfect man according to *that creed*, without a *reaſonable ſoul*, and *human fleſh*; nor could he be a *perfect man*, if not begotten by a human father, as well as mother, in the uſual ſenſe of the words, *ſon of man*, through all the bible. And he could not be *perfect* GOD in the *Athanaſian ſenſe*, for then he muſt be *Father, Son, and Holy Ghoſt*. And if he was *perfect man*, as *Adam* was, ſtill he was a created being.

ΤΙΟΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΥΨΙΣΤΟΥ, *Son of the moſt high* GOD. Mark v. 7. And by St. *Peter*, Mat. xvi. 16. *Chriſt* is called, *the Son of the living* GOD; which St. Mark viii. 29. expreſſeth thus: *Thou art the Chriſt*. And St. Luke xi. 20. thus: *Thou art the Chriſt of* GOD. And St. John vi. 69. thus: *Thou art the* CHRIST, *the Son of the living* GOD. *Nathaniel* ſaith, John i. 49, *Thou art the Son of* GOD. And others, not diſciples, Mat. xiv. 33. ſay to Chriſt, *Truly thou art a Son of* GOD. And ſo ſaid the *Centurion*, and his attendants, Mat. xxvii. 54. *Truly this perſon was a Son of* GOD. *John* the *Baptiſt*, John i. 34. ſtiles *Chriſt* a, or *the Son of* GOD. And *Chriſt* owns, John x. 36. *that he called himſelf*

himſelf the Son of GOD. In this laſt remarkable paſſage, the following things, things of great weight and conſequence, are carefully to be obſerved.

1ſt. The cavil of the *Jews*, who charged *Chriſt* with making *himſelf equal with* GOD: John x. 29 compared with John v. 17, 18, 19, 20, 26, 27, 30, 36. Though he told them, John x. 25. *That the works* or miracles *he wrought were in the name*, that is, by the authority, *of the Father, who* indeed *did thoſe works*, John v. 20, 30. *The Father ſheweth the Son*, what himſelf (the Father) *is doing. I* (the Son) *can do nothing of myſelf.* viii. 28. *The Father who dwelleth in me, he doeth the works.* xiv. 10. Therefore your cavil is vain, *O ye Jews; who ſay, I (Chriſt) make myſelf equal with* GOD: and ſo is *their opinion vain, who maintain a co-equality.*

2d. *Chriſt* did not ſay, he was GOD, or equal with GOD, John v. 18. x. 33. but *Chriſt* himſelf tells us, John x. 36. that he only ſaid, *he was the Son of* GOD; and he juſtifies himſelf upon a ſuppoſition, that if he ſaid, that he was GOD, that would by no means make good their charge of blaſphemy; for, ſaith he, citing *Pſalm* lxxxii. 6. *Judges or magiſtrates are called gods* in your ſacred writings. And beſides, ſeeing *I am ſanctified, and ſent by the Father*, upon an extraordinary meſſage to the world, I might upon that account have been called GOD, without blaſphemy; yet I did not ſay I was GOD, but only, that *I am the Son of* GOD; whereas

whereas your text ſaith, (of the judges, &c.) *Ye are all gods, and all ſons of the moſt high.*

3d. By *Chriſt's* anſwer, and his judgment too, it is evident that we may not (as he did not allow it in his own caſe) argue from theſe words [GOD, *and Son of* GOD] that *Chriſt is* GOD, in the ſtricteſt and higheſt ſenſe, if he be ſtiled GOD, or the Son of GOD.

Yet how common is the language of *our divines* in their *doxologies*—to GOD the Son, &c. Words that are never to be found in all the New Teſtament; and never to be reconciled to the reaſon of the wiſeſt man; for the *ſupreme* GOD cannot poſſibly be, or be conceived to be, a Son.

As *Chriſt* has taught us, that we cannot argue, that *Chriſt* is the *ſupreme* GOD, from his being *called* GOD, *or the Son of* GOD: ſo we juſtly argue, that ſince the words, *Son or Sons of* GOD, are uſed of perſons eminent in office, rank, and worth, by *Chriſt himſelf*, and *others* his followers and diſciples; theſe terms alone are not concluſive, and will not determine what is the *true nature and* eſſence *of* JESUS CHRIST.

Chriſt ſaith, *Bleſſed are the peace-makers, for they ſhall be called the ſons of* GOD: Mat. v. 9. and *Chriſt* ſaith, *Bleſs them who curſe you——that ye may be, or become the ſons of your Father*; that is, GOD, ver. 45. Or as St. Luke vi. 35. *Ye ſhall be ſons of the moſt high.* Note, chap. viii. ver. 28. *Chriſt himſelf*

ſelf is called *the Son of the moſt high*; as he told his diſciples they alſo ſhould be, and be called.

Chriſt ſaith of thoſe who are riſen from the dead, that *they are* like *unto the angels*, and *are the ſons of* GOD. Luke xx. 36.

Rom. viii. 14—19. St. *Paul* ſaith, *As many as are led by the ſpirit of* GOD, *or a godlike ſpirit, they are the ſons of* GOD. ix. 26. Inſtead of being called GOD's *people, they ſhould be called the ſons of* GOD.

2 Cor. vi, 18. *Ye ſhall be my ſons and daughters*, ſaith *the Lord almighty.*

Gal. iii. 26. Ye are all the *ſons of* GOD, by or through the chriſtian faith, or religion.

All theſe phraſes are rightly underſtood, not of a natural but of a *ſpiritual filiation*, or *ſonſhip*; and ſignify the ſpiritual relation or ſtate whereunto true chriſtians are adopted by GOD, upon their ſincere profeſſion of the true religion, and conformity to the laws of his kingdom. As ſuch, they are truly ſtiled ſons and daughters of GOD: born of GOD. But it is very obſervable, that although St. *John* in his goſpel, and after, in his firſt epiſtle, uſes γεννάω, in its *derivatives*, (which ſignify to be begotten, or born of, *&c.*) yet he never once takes the leaſt notice by thoſe words, of *Chriſt's eternal*, or *ſupernatural generation*, which points are ſo common among all *the moderns*. And it cannot be conceived, that thoſe notions, if true, ſhould be overlooked, or always

always omitted by St. *John*, who is ſo careful to magnify his *maſter* JESUS CHRIST in every part of his hiſtory. And it highly deſerves our conſideration, that if the notions of an *eternal generation* and *ſupernatural conception* had been current, and commonly received among chriſtians, when St. *John* wrote his goſpel, and his epiſtles, that he ſhould never once take the leaſt notice, or make the leaſt mention of two ſuch points, for the edification of thoſe, among whom his writings were firſt received; who muſt have been highly offended at ſuch an omiſſion, if ſuch notions had been articles, commonly received at that time, in their creed, or faith.

ΡΙΖΑ ΔΑΒΙΔ. Rev. xxii. 16. *A root of David.*

JESUS CHRIST himſelf ſtiles himſelf, Ριζα Δαβιδ, Rev. v. 5. a *root*, or deſcendant of and from *David*. This is the true ſenſe of this character, in the opinion of moſt critics and interpreters, *vid. Synop. Critic.* yet ſome few have abſurdly inverted the ſenſe, and made *Chriſt* the *root*, from whence *David* came, to prove the *pre-exiſtence*.

Rom. xv. 12. St, *Paul* gives this title or character to *Chriſt*, as a deſcendant from *Jeſſe*, alluding to *Iſaiah* xi. 1, 10. where our tranſlation expreſſeth it, *There ſhall come forth a rod out of the ſtem of* Jeſſe, *and a branch ſhall grow out of his roots*. And the

LXX

(thus: *A rod, or branch, ſhall come forth from oot of* Jeſſe.
om. i. 3. ix. 5, 3. compared. St. *Paul* ſaith ſt was deſcended from *David* by his *natural nt:* and expreſſly that *Chriſt* was from the rs, i. e. the *patriarchs*, by his *natural deſcent.* the ſame phraſe St. *Paul* ſets forth his own ent.

Σ ΤΟΥ ΕΥΛΟΓΗΤΟΥ ΘΕΟΥ. MS. Alexan. Mark xiv. 61, 62. *Son of the Bleſſed* GOD.

ESUS CHRIST owns himſelf *to be the Son of the ſed* GOD: but *Chriſt* never aſſumes that title, *bleſſed* GOD:] and it is never given to *Chriſt he whole New Teſtament.* The *Centurion*, and who aſſiſted at *Chriſt*'s crucifixion——ſaid, *ly this man was a Son of* GOD, Mat. xxvii. 54. k xv. 39. And Luke xxiii. 47. plainly tells us, t thoſe words ſignified, *Truly, this man was a or righteous perſon*

ΝΟΓΕΝΗΣ, John i. 14—18. iii. 16—18, 1 Ep. iv. 9. *only begotten, or dearly beloved.*

t. *John*, and he only, (for not one of the writers ne New Teſtament beſides him,) ſtiles JESUS RIST *the only begotten Son* in five places. It muſt bſerved, that the writers of the New Teſtament nagnify their *maſter* JESUS CHRIST, by ſeveral i-*raiſed characters*; *as is ſtill cuſtomary in the eaſtern nations*,

nations, when ſpeaking of eminent perſons. The word really ſignifieth *great favourite*, or *dearly beloved*; as only-ſons or daughters uſually are; as ὡς Μονογενης, John i. 14; *as*, or *like an only-begotten*. So JESUS CHRIST was beloved of GOD. But St. *John* does not once take notice of the *miraculous conception* and *birth*, in all his goſpel, which is moſt remarkable: and this alone makes it highly probable, that he did not know of it, nor find it in his copies of St. *Matthew* and St. *Luke*.

Had St. *Matthew* and St. *Luke* in their autographa given us the hiſtory of *Chriſt's ſupernatural generation*, they, no doubt, would have uſed this word Μονογενης again and again. And St. *John* uſing it, and yet wholly omitting the account of *Chriſt's ſupernatural generation*, plainly ſhews, that he uſed that word, not in a literal, but in an allegorical ſenſe; that is, to ſignify a favourite who was in the boſom of his father. John i. 18.

ΑΓΑΠΗΤΟΣ, *Beloved.*

JESUS CHRIST is called GOD's *beloved Son*; in or *with whom he was well pleaſed*. Mat. iii. 17 xvii. 5. Mark i. 11. ix. 7. Luke iii. 22. ix. 35 2 Pet. i. 17. And as many as received him as teacher ſent from GOD, to them he gave *a right & privilege* to be, or be eſteemed as *the ſons of* GOD John i. 12. *And they are alſo the beloved of* GOD Rom. i. 7. *Bleſſed are the peace-makers*, for they ſhall be *called the ſons of* GOD. Mat. v. 9. *Love your enemies*

enemies, &c. *that ye may become the ſons of your Father, who is in heaven*, ver. 44, 45.

CHAP. III.

The noted paſſage attributed to JESUS CHRIST, Phil, ii. 6—11. conſidered.

THE words, Phil. ii. 6—11. *το ειναι ισα Θεῳ, to be equal to* GOD; are much inſiſted on, and falſely tranſlated in our Engliſh verſion, and in many others. The temerity of ſuch tranſlators is highly blamable, For 1ſt, The notion they convey is contrary to *ſcripture* and *reaſon*. 2d, Their tranſlations *muſt infer two Gods*.

The word Ισος ſignifies often *likeneſs*, and not ſtrict *equality* in *Homer*, Ισοθεος, like a GOD; and in other writers, Ισανεμος, *velox uti Ventus*. *Euriſt.* Ισοθεος φως, Odyſſes I. Ισονειρος, *ſomnio ſimilis*. *Æſchyl.*

Our tranſlators have uſed the word *like*, and not the word *equal*, in Acts xi. 17. Phil. ii. 20. 2 Pet. i. 1. *Tremellius* from *Syriac*, Ισαγγελοι, Luke xx. 36. *ſicut Angeli*. So Ισοτιμος, and Ισοψυχος, uſed by St. *Paul* and St. *Peter*, in the places before cited.

Our *tranſlators* ſhould have conſidered the words in Pſa. lxxxix. 6. Τις ισωθησεται τω κυριω,——Τις ὁμοιωθησεται τω κυριω εν υιοις Θεου. The phraſe, το ειναι ισα Θεῳ, has the ſame meaning as μορφη Θεου, in the firſt part of the verſe. St. *Paul* in the foregoing verſes exhorts the *Philippians* to avoid ſtrife and vain glory, and to be humble-minded. And to enforce this exhortation, propoſes to their imitation the example of *our maſter Chriſt*, in theſe words: *Let the ſame mind*, or humble mind *be in you as was in* CHRIST JESUS; *who being in the form, or appearance, or likeneſs of a* GOD; (that is, of a perſon extraordinary, as GOD ſignified amongſt the *Greeks*) *yet he did not account or eſteem that likeneſs to a* GOD, *to be a thing ſeized, or to be aſſumed, or ſnatched*, &c, ουκ αρπαγμον ηγησατο, αλλα παραδοξον τι; i. e. He did not conſider it as a prey, but as a gift, *for his power, his honour, his wonderful works*, he declares expreſſly, he *received from* GOD; *or they were* GOD's *works, or works done by* GOD, John v. 30, 36. xiv. 10. But on the contrary, *Chriſt humbled himſelf, and became obedient——wherefore* GOD *hath highly exalted him*, ver. 8, 9.

The *Engliſh* tranſlation takes no notice of the *oppoſition* in the *original* between ουκ and αλλα. The *apoſtle* ſets forth *Chriſt's* humility, firſt *negatively*. He did not aſſume divine honours, or account his likeneſs to a GOD, to be a ſpoil received; he did not make oſtentation of his power that attended

ended him in working miracles. And then affirmatively, St. *Paul* adds, but emptied himſelf, or avoided all honour on that account.

Whereas the *Engliſh* tranſlation makes *Chriſt* aſſume no leſs than an equality with GOD: a monſtrous, abſurd, and impoſſible notion; for the one true GOD can have no equal. Equality muſt neceſſarily ſuppoſe two or more beings, or things; and conſequently infers that there are two or more GODS. So of this tranſlation it may be ſafely and certainly affirmed, that it is impoſſible it ſhould be a true tranſlation. And it muſt have ſhocked the *Philippians*, with their biſhops and deacons; after St. *Paul* had in his ſalutation, chap. i. ver. 2. ſtiled *the Father, the* GOD *and Father of us* (chriſtians) *and of the Lord* JESUS CHRIST, if he ſhould have preſently told them, that *Chriſt thought himſelf equal to his* GOD *and Father, who had highly exalted him*, ii, 9—11. *and freely given him a name above every name; that every tongue ſhould own their Lord* (or maſter) JESUS CHRIST *to the glory of* GOD *the Father*. To whom alone St. *Paul*, iv. 20. expreſſly offers and aſcribes honour and glory, without mentioning his ſuppoſed equal JESUS CHRIST.

To be in the form of GOD, (εν μορφη Θεϐ,) or *to be like a* GOD, (ισα Θεω,) the two phraſes here mentioned of JESUS, are proper and ſuitable to him, acting in the ſight of the ſpectators, with *miracles*,

wonders, and *ſigns*; which Acts ii. 22. G *wrought by him*. But to ſay of *the* GOD *and F ther of our Lord* JESUS CHRIST, that he (G the Father) was *in the form of* GOD, or *in the lik neſs of* GOD would be abſurd and blaſphemy. T *Philippians*, whoſe mother-tongue was *Gre* could not miſtake theſe phraſes, as ſome now d they ſaw in *this epiſtle* a full and undoubted diſtin tion between GOD, (the only true GOD,) and *o maſter* JESUS CHRIST. In theſe following m remarkable paſſages, Philip. i. 2. *The* GOD *a Father of us, and of our Lord* JESUS CHRI Which GOD highly *exalted Chriſt*. Phil. ii, 8— *He freely gave him a name, or ſuperior charact* that is, *Chriſt*.—*That every tongue ſhould own hi* as GOD's *Chriſt*; but note *to the glory of* GOD *Father*. And chap. iv. ver. 20. *To one* GOD *Father be glory for ever.*

Note, 1. It was the man CHRIST JESUS, w was propoſed as a pattern or example of humility

2. It was *the man* CHRIST JESUS, who actual humbled himſelf: GOD could not humble himſelf

3. It was *the man* CHRIST JESUS, who beca obedient, took the form of a ſervant, appeared li an *ordinary perſon*, though he was indeed a *per extraordinary for gifts, ſpiritual wiſdom*, &c.

4. It was *the man* CHRIST JESUS, that ſuffe on the croſs, and whom GOD *(his* GOD) *hig exal*

exalted, and graciouſly, and freely *gave him a name above all others.*

5. It was for this end that GOD gave JESUS CHRIST his *name*, or *honour*, or *dignity extraordinary*, that all intelligent beings ſhould own and acknowledge JESUS to be the CHRIST, i. e. the *Meſſiah*, or perſon appointed by GOD for reforming mankind.—But all this GOD did, not that we ſhould make *Chriſt*, aud own him, to be GOD equal to himſelf, as modern chriſtians do: no, no, quite other was GOD's laſt end or deſign: for his purpoſe was, that every tongue ſhould confeſs and acknowledge, and refer all that GOD did for and by *Chriſt*, ultimately and finally, *to the praiſe and glory of* GOD; who made *Chriſt* an inſtrument of good to mankind; and when *Chriſt* had delivered GOD's will and meſſage to the world, GOD *raiſed him from the dead, and ſet him on his right-hand——that in all things* GOD, 1 Pet. iv. 11. GOD, I ſay, *may be glorified through* JESUS CHRIST.

Chriſt is ſaid to be in the *form* or outward appearance of a GOD, but not to be GOD by nature; for the word μορφη, which is the word in the original, is never yet in any inſtance ſhewn to ſignify the *eſſence*, or *the internal nature* or *ſubſtance* of any being; but only ſome *external form, ſcheme, figure*, or *appearance* of beings or things. It is thus in all human writers; and thus in the holy ſcriptures, ſee *Daniel* v. 6, 9, 10. We ſhould

tranſlate it, *the form of his countenance was changed. Iſa.* xliv. 13. He makes it *after the figure* of a man.

All its compounds and derivatives in the *Greek lexicons* imply no more than outward *appearance, figure*, &c. but never internal *nature, eſſence*, or ſubſtance.

The transfiguration of JESUS CHRIST, Mat. xvii. 2. Mark ix. 2. is repreſented by μεταμορφώθη, which is a *compound*, or *derivative* from μορφη, which we tranſlate, *and he was transfigured*, &c. by the change or external appearance of his face and his raiment; ſo Mark xvi. 12. He appeared in *another form*. And in this noted paſſage, Philip. ii. 6, 7. The *form of a* GOD, and the *form of a ſervant* are oppoſed, and not the *form of* GOD and the *form of man:* meaning by form, not the nature or eſſence, but the condition, or outward appearance of a godlike, or excellent perſon, and of a mean ordinary man. For he appeared like an *extraordinary godlike perſon*, by the ſigns, wonders, and miracles, which GOD, who dwelt in him, *wrought by him:* and he appeared like a poor mean perſon, having no houſe nor home.

Another *derivative*, Συμμορφος, implies conformity in circumſtances, Rom. viii. 29. Philip. iii. 21; but not in *nature* or *eſſence*. Nor does the word μορφη, or any one of its many derivatives in any *author, human or divine*, ever ſignify or imply the internal

internal nature or eſſence of any thing or being; but only the outward form, appearance or likeneſs and conformity in habit, condition, or conduct. Nor did the *Greeks* ever underſtand this word to ſignify *nature* or *eſſence*. Nor could the *Philippians* be ſo ſtrangely miſtaken, as to underſtand it in that ſenſe; for *Greek* was the mother-tongue of the *Philippians*, to whom St. *Paul* wrote the epiſtle. *Paſor* in his lexicon is ſo candid as to interpret οὐχ ἁρπαγμον ἡγησατο, *non rapuit equalitatem cum Deo*; and calls the phraſe an *Helleniſm*.

To conclude, St. *Paul*, who wrote this epiſtle to the *Philippians*, who were native *Greeks*, could not in this paſſage be miſunderſtood by them, to offer to them ſo abſurd, ſo impious a notion, as our *corrupt tritheiſts* would obtrude upon the *chriſtian* world. Eſpecially when the *Philippians* found in this *very epiſtle* the word ΘΕΟΣ, GOD, twenty times in the ſingular number; and twice expreſſly applied and limited to GOD *the Father*. chap. i. 2. ii. 11: who was the GOD St. *Paul* worſhipped. i. 3. iii. 3. And he directed the *Philippians*, that *in every thing by prayer*, and *ſupplication with thankſgiving*, *their requeſts ſhould be made known to* GOD. iv. 6.

Had it been poſſible for St. *Paul* to have entertained the *papal tritheiſtic* doctrine of the *trinity*, he, no doubt, would have directed his *own prayers*, and the *Philippians* too, to all the ſacred three, as they

are commonly ſtiled in the ſhocking phraſe of the preſent age.

In ſhort, to affirm that *Chriſt is equal to* GOD, muſt be neceſſarily to affirm *that there are two* GODS; for *equal* ever ſuppoſes two beings or things at leaſt. Or to *affirm* that *Chriſt is equal to* GOD, is indeed to affirm that he is not GOD in the higheſt ſenſe. For the words muſt imply, that he is not *that* GOD, to whom he is ſaid to be *equal*; and conſequently not GOD at all in the higheſt ſenſe: or that he is another GOD, and that is one too many in the *chriſtian religion.*

Beſides, *equality* neceſſarily ſuppoſes in this controverſy *equality in all perfections*; and two diſtinct beings cannot poſſibly be poſſeſſed of all perfections: for affirming that, is denying both to be GOD in the higheſt ſenſe: and to affirm *the Father* and *the Son to be of one ſingular and individual divine nature, or eſſence*, is to deſtroy the notion of *equality*, and the whole hiſtory of the New Teſtament.

Maintaining an equality is *denying and deſtroying the unity.* And the Father of JESUS CHRIST, being in *all ages*, and by *all chriſtians* of *all denominations held*, and *firmly*, and inconteſtably acknowledged to be GOD; whoever hath held and maintained, that another, who is not *that Father*, is equal to the Father, doth thereby deny, by a moſt certain conſequence, the Father to be GOD. For GOD is a being poſſeſſed of all the higheſt and

moſt abſolute perfections; and the Father is , and cannot be poſſeſt of all thoſe perfec- ns, if JESUS CHRIST *hath equal perfections.*

CHAP. IV.

e ſeveral characters of JESUS CHRIST, *which St.* Paul *enlarges upon in a long paragraph, much miſ- underſtood, in the epiſtle to the* Coloſſians, *are here conſidered and explained.*

ANOTHER paſſage expreſſed in lofty terms, and much inſiſted on by *ſome of the anti- s*, and all the *modern trinitarian writers*, is Coloſſ. 15—19. To give the apoſtle's words, *Who is the age of the inviſible* GOD, *the firſt-born of every ature. For by him were all things created, that are heaven, and that are on earth, viſible and invi- le, whether they be thrones, or dominions, or prin- alities, or powers; all things were created by him, d for him. And he is before all things; and by him l things conſiſt. And he is the head of the body, the urch; who is the beginning, the firſt-born from the ad; that in all things he might have the pre-*

eminence. For it pleased the Father, that in him should all fulness dwell. Yet it is evident to a careful reader, that this whole paragraph contains not one character here applied to *Christ*, which can be properly applied *to* GOD; as will appear by examining particulars. The high characters, in this passage, of JESUS CHRIST, are these that follow, *viz.*

CHARACTER I.

He *is* ΕΙΚΩΝ ΤΟΥ ΘΕΟΥ ΑΟΡΑΤΟΥ, *the visible image of the invisible* GOD. Note, The same word, image, is applied four times to *man* in general, Gen. i. 26, 27. v. 1. ix. 6. GOD *made man in the image of* GOD. And 1 Cor. xi. 7. *Man is called the image and glory of* GOD. Now, every man is the *image* of GOD as he is a *spiritual* and *intellectual* being: and *Christ* was an image of GOD in a *higher sense*, as *he exhibited, as it were, in an image, the mind and will of* GOD *to mankind in the gospel.* But then it must necessarily follow, that he (CHRIST) who is the *image* of GOD, is not, cannot, possibly be *that very* GOD of whom he is the image, and the visible image of that GOD, who is invisible. This character then (of *Christ*) cannot possibly belong to the supreme GOD, who is incontestably described, and even distinguished from *Christ*, Colos. i. ver. 3. by that usual and most remarkable character, *the* GOD *and Father of our Lord* JESUS CHRIST.

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other character of *Chriſt* is, that he is ΠΡΩΤΟ-ΟΣ ΠΑΣΗΣ ΚΤΙΣΕΩΣ, the *firſt-born, or eldeſt f the whole creation*, or of *every creature*. Rom. 9. Now that character, if literally underſtood, l only give *Chriſt* the priority of exiſtence to her creatures. But the true meaning is, he is *ſt-born among his many brethren*, who are con-d to his *image*; the eldeſt Son in the *chriſtian rhood*; who are alſo called the *church of the orn*, Heb. xii. 23. that is, the aſſembly of the les, and firſt chriſtian converts. Some, I know, ſtand this character to ſignify *Chriſt*'s pre-nce before the creation of the *material world*; ıe word, κτισις, is often uſed to ſignify man-Mark xvi. 15. Rom. viii. 19—22. *The nan, man reformed or become a true chriſtian*, r. v. 17. Gal. vi. 15. Col. i. 15. And *Chriſt firſt*, the *beginner*, and the *chief* of the *new on of* GOD, who by *Chriſt* has *new-created* us *od works*. Epheſ. ii. 10. And the *new man is d*, that is, formed, *according to the will of , by righteouſneſs and true holineſs*. Eph. iv. 24. St. *James*, i. 8. informs us, *That* GOD *hath ıleaſed to beget* (new-form) *us by the word of* (the goſpel) *that we might be the firſt-fruits of* ıew) *creatures*. Now it is abſurd in the higheſt e to apply to the ſupreme GOD, the term *firſt-*

born, and eſpecially theſe words, *the firſt-born of the whole creation, or of every creature.*

CHARACTER III.

This character proves the foregoing characters, for if *Chriſt* made (or formed) all things in the chriſtian ſtate, he muſt be before all. *Chriſt* is ſaid, *ver.* 15. *To be the firſt-born of the whole* (new) *creation, or of every creature.* Hence in *ver.* 16. it is ſaid, *For by him were all things made* (formed) *in heaven or earth*, that is, all perſons of higher or lower rank or degree, whoever they are, or whatever condition they are now in; either dead, and in heaven, or living now on earth in the rank of princes, magiſtrates, &c. as chriſtians they were all formed, and made ſuch through Chriſt, *ver.* 17. *He is therefore to be preferred before all*, and in him, as head, all chriſtians do conſiſt as a chriſtian ſociety. And he is the head of this ſociety, *which is his body ſpiritual, of which he is chief.* ver. 18.

It ought to be obſerved well, that St. *Paul* is ſufficiently cautious to prevent all perſons from miſtaking him, by uſing ſuch terms as confined his meaning to his real and true intention,; and by his avoiding all ſuch words or terms as might miſlead his readers into a wrong notion or opinion of JESUS CHRIST. For inſtance, he doth not ſay, that by him, Chriſt, the heavens, the earth, the ſea, or the ſun, moon, and the ſtars, were made and created:

ated: which are the uſual words in the Old and New Teſtament, expreſſing the creation of the material world. Theſe words, I ſay, St. *Paul* doth not uſe here. On the contrary, he expreſsly names, *thrones, dominions, principalities, and powers*; which are evidently parts, and principal parts of the political world. And by his chooſing ſuch terms, he moſt plainly determines his readers to underſtand his meaning to be, that all perſons that were chriſtians, both thoſe now in heaven, or the chriſtians now on earth, how great or high ſoever in rank or dignity, were, or would be, through Chriſt, formed, or made chriſtians, and he on that account was to be preferred before them all; αυτος εστι προ παντων, *ver.* 17. St. *Paul*, as the learned world know, was perfectly acquainted with the writings of the Old Teſtament, and conſequently knew the ſtile, and appropriate characters of GOD every where uſed by its ſacred writers; and, had he intended to aſcribe divine nature to JESUS CHRIST, divine characters or deſcriptive paſſages of GOD the ſupreme Being abounded in his mind, and would have been found in this text, and in all his epiſtles, concerning JESUS CHRIST: but it is moſt evident, that he, every where, in many expreſs texts in this very epiſtle, chap. i. ver. 2, 3, 12, 13. and in his other epiſtles, diſtinguiſhes JESUS CHRIST *from his* GOD *and Father*.

And

And it muſt be always obſerved, that the apoſtle hath moſt evidently, and beyond all diſpute, ſettled the character of the one true GOD in the words before this paragraph, ſtiling the Father alone, *the* GOD *and Father of our Lord* JESUS CHRIST. Coloſ. i. 2, 3. And therefore all the high characters of Chriſt that follow muſt be interpreted in conſiſtence with that: and they cannot, indeed, conſidered duly by themſelves, be the characters of the ſupreme GOD, but of an inferior being, as the particulars demonſtrate evidently.

CHARACTER IV.

JESUS CHRIST is alſo ſtiled ΠΡΩΤΟΤΟΚΟΣ ΕΚ ΤΩΝ ΝΕΚΡΩΝ, *the firſt-born from the dead.* Col. i. 18. Rev. i. 5. All agree this ſignifies the firſt *who roſe from the dead*; that is, interpreted by St. *Paul*, 1 Cor. xv. 20, 21. *the firſt-fruits of thoſe that have ſlept*, that is, who are dead. This is ſtill the character of a man, and not of GOD; and ſince all the characters in this paragraph belong to the ſame *Chriſt*, they muſt neceſſarily be finite, limited characters, and agreeing, or be conſiſtent with each other.

And to put this matter out of all doubt and queſtion, this paragraph is concluded with theſe moſt remarkable words: *It pleaſed (the Father) that in him (Chriſt) all fulneſs ſhould dwell.* Coloſ. i. 19. By all fulneſs here is meant all the high characters

before-

before-mentioned; and *all theſe* were *from the mere good pleaſure of* GOD *the Father, who gave Chriſt to be head over all things, to or in the church.* Eph. i. 22. which, in a few words, is the ſenſe of the whole foregoing paragraph. And it muſt be always remembered, that the *head of Chriſt is* GOD. 1 Cor. xi. 3.

CHAP. V.

What the evangeliſts, and other writers of the New Teſtament, teach us by the ſeveral names and characters of JESUS CHRIST.

ALL perſons are known and diſtinguiſhed from other perſons, by their names, and ſeveral characters.

This perſon (JESUS CHRIST) hath ſeveral names and characters given to him in the New Teſtament; by which the *ſacred writers* have ſo plainly and fully informed us, what notion we ought to form, and what we are to believe concerning him, that, with due attention, we cannot be miſtaken about his perſon and nature.

Mat.

Mat. i. ver. 23. St. *Matthew* (or the author of that chapter, *&c.*) applies the name *Emanuel* out of *Iſaiah*, chap. vii. ver. 14. to JESUS CHRIST. But it is obſervable,

1ſt, That the name *Emanuel* is not applied to Chriſt in any other place of the New Teſtament.

2d, And it is further to be obſerved, that the ſignification of it may fairly and truly mean no more than that GOD *was with his people by* JESUS CHRIST, *as his prophet and meſſenger*, &c.

And in the 3d place, it is obſervable, this name was given to *Iſaiah*'s ſon.—*Vid. Synop. Crit.* on *Iſaiah* vii. *ver.* 14.

4th. It may alſo be conſidered, that St. *Luke* takes no notice of this name; though he declares, that he had diligently gathered his hiſtory from perſons, *who from the beginning had been eye-witneſſes and miniſters of the word*, that is, JESUS CHRIST, Luke i. 2.

5. The admitting this name to have been given to *Chriſt*, Mat. i. 23. (though not one of the *three other evangeliſts*, nor one of the other writers of the New Teſtament, once mention that name), yet becauſe GOD *was with him*, Acts x. 38. having anointed him with the *Holy Ghoſt, and with power*, &c. it might well be ſaid, that GOD was with the *Jews*, by his ſpecial favour ſhewn to them *in the perſon*, and *by the miniſtry of* JESUS CHRIST.

ΔΙΔΑΣΚΑΛΟΣ, another name and character of JESUS CHRIST, is about forty times mentioned in the *New Teſtament*, and in *our tranſlation*, is expreſſed by *teacher*, *maſter*: (it properly ſignifies *doctor*, or *teacher*.) The *Jews* and his own *diſciples* often call him, or ſpeak to him by that name, and he owns it, Luke vii. 40. and viii. 49. xx. thrice, and xxi. 7. xxii. 11. And well he deſerved this name, for he taught publickly in the *ſynagogues*, in the *temple*, and through all *Judea*; but then he tells the *Jews*, John viii. 26, 28. that what he heard from him *(the Father)* who ſent him, thoſe things he ſpake; *and as my Father has taught me thoſe things I ſpeak*, John vii. 16. *My doctrine is not mine, but his who ſent me.* See chap. xi.

Rabbi, and Rabboni, that is, *doctor*, ſo twice interpreted, John i. 39. and xx. 16. is frequently uſed by *Chriſt's diſciples* and others, when they ſpake to him, and is in *Syriac*, the ſame with ܡܪܒܝ, *doctor*, or *maſter*.

And καθηγητης, *guide*, or *inſtructor*, uſed twice, Mat. xxiii. 8, 10. is of the like ſignification with the two foregoing; and plainly ſhews, that *Chriſt* was underſtood to be a religious guide and teacher, who came from GOD, and was ſent by GOD.

ΟΔΟΣ, ΑΛΗΘΕΙΑ ΚΑΙ ΖΩΗ. Suitable to *Chriſt's* character of a *teacher*, he ſpeaks of himſelf, as St. *John* hath told us; xiv. 6. in theſe *abſtract terms*; *I am the way*, that is, the *guide in the way*. *I am the*

the truth, that is, *the teacher of the truth*. *I am the life*, that is, I am an *inſtructor*, that will ſhew you the beſt rules of life, to bring you to the favour of GOD my Father. For *John* i. 4. *In him was life, and that life was light*, that is, he had the cleareſt rules of a religious life, as *John* vi. 68. *He had the words of eternal life*. And the ſum of theſe words of eternal life was this, *John* xviii. 3. to have a right knowledge of the one true GOD, taught by JESUS CHRIST, whom GOD *the Father* ſent for that very end.

There are many JESUSES, and many *Chriſts* among the *Jews*; but among *chriſtians* there is but one GOD, the GOD and Father of our Lord JESUS CHRIST.

ΑΡΧΗΓΟΣ ΤΗΣ ΖΩΗΣ, &c. He is called, by St. *Peter*, Acts iii. 15. and v. 31. *The chief guide, or director of life*, And again, *A guide and Saviour, whom* GOD *exalted, to give* (and declare from GOD) *repentance and remiſſion of ſins*. And by the author of the *Hebrews*, Heb. ii. 10. *The captain, or chief guide to ſalvation: the firſt and chief leader of our* (chriſtian) *faith*. *Now all theſe are characters of a perſon*, and *prophet*, who was to guide *mankind*, as GOD's meſſenger and apoſtle, by his life and doctrine, in the way of piety and virtue, or of righteouſneſs and holineſs: for as St. *John* ſaith, *John* i. 18. *Chriſt declared the mind, and will of* GOD, which

which indeed is the beſt and moſt unerring rule of life.

Chriſt calls himſelf ΚΑΛΟΣ ΠΟΙΜΗΝ, the *good ſhepherd, who lay down my life for my ſheep: no one, can pluck them out of my hand*; *my Father, who gave them to me, is greater than all*; *and no one is able to pluck them out of my Father's hand.* John x, 11, 12, 14, 16, 28, 29.

Under whatever character JESUS CHRIST is repreſented in the New Teſtament, as a perſon highly uſeful and beneficial to the world; they are all ſummed up by St. *Paul* in one *eminent paſſage*, where he mentions GOD's *dealings* in the converſion of the *Gentiles*. Which affair appeared mean and very unpromiſing to the *wiſe* and the *great* Yet GOD, by his *ſuperior wiſdom*, had ſo ordered it, that *means and inſtruments*, which appeared to the world *weak and contemptible*, ſhould be attended with great ſucceſs; GOD having choſen ſuch *means and inſtruments to confound the wiſdom of the wiſe*, that no fleſh ſhould boaſt of their conduct; but that they who gloried ſhould glory in the Lord, that is, ſhould magnify GOD's wiſdom; for *it was from* GOD *originally that the Corinthians became chriſtians*; it was by GOD that JESUS CHRIST was made for them, *wiſdom*, *righteouſneſs*, *ſanctification*, and *redemption*: for GOD *ſanctified, and ſent him* into the world to teach mankind by his *doctrine*, and his *example*, the great and true rules of *wiſdom*, *ſanctification*, and *redemption*,

redemption. 1 Cor. i. 30, 31, and iii. 21. Wherefore, St. *Paul* tells the *Corinthians*, they were not to glory in the *men* who were their *teachers*, in *Paul*, or *Apollos*, or *Cephas*, who were ſuch teachers, as the different parties among them gloried in; but, *Let him that glorieth glory in the Lord*, (Jehovah) by whom, or from whom Chriſt was ſent, and became to us (a teacher or preacher) of *righteouſneſs*, *ſanctification*, and *redemption*. So that we are all diſciples of *Chriſt*, and *Chriſt* himſelf was the diſciple and ſervant and miniſter of GOD.

The characters of JESUS CHRIST *given by the author of the epiſtle to the* Hebrews.

ΑΠΑΥΓΑΣΜΑ ΤΗΣ ΔΟΞΗΣ, ΚΑΙ ΧΑΡΑΚΤΗΡ ΤΗΣ ΥΠΟΣΤΑΣΕΩΣ, Heb. i. 3. Jeſus Chriſt, in our tranſlation, is ſtiled, the *brightneſs of his* (GOD's) *glory, and the expreſs image of his perſon.*

The author of this epiſtle hath given us two characters of Jeſus Chriſt, which are not to be found in any other text of the New Teſtament, and are only mentioned once in this place, *viz.* that Chriſt is, Απαυγασμα της δοξης και χαρακτηρ της υποστασεως, *a ray from the glory, and a character of the perſon of* GOD. It is ſurpriſing to obſerve, what ſtreſs is laid upon theſe figurative expreſſions; even though they are acknowledged figurative terms by the unanimous conſent of all the learned. For literally, Chriſt is not a *ray* or *brightneſs*; nor a *character*, *figure*, or *repreſentation*,

repreſentation, &c. but a perſon *by whom* GOD *has*, ver. 2, *ſpoken to us*; that is, delivered his mind, and will, clearly and fully. Hence Chriſt, the bringer and deliverer of GOD's plain, clear, and expreſs will, is here ſtiled a *ray*, or the brightneſs of or from GOD. Even as Chriſt calls himſelf, *the light of the world*, John viii. 22. Or a diſpeller of that ignorance with regard to GOD, truth, and right conduct, which ſo greatly prevailed amongſt men. And an inſtructor, with reſpect to thoſe highly important truths which are connected with the higheſt honour and felicity of the intelligent nature. Or as he elſewhere ſtiles himſelf, *the way, the truth, and the life*, John xiv. 6. *i. e.* a guide, or conductor, in the way of happineſs; the teacher of the truth; the declarer, and the aſſurance of eternal life, as well as the inſtructor in the means of obtaining it.

And the ſecond character, *viz. the character of* GOD's *perſon*, is by St. *John* i. 18. plainly expreſſed thus: *He* (Chriſt) *hath declared him* (GOD). This is the true and only literal ſenſe of theſe two figurative characters: now it is evident, theſe cannot poſſibly be the attributes or characters of GOD, but of a perſon, or prophet ſent from GOD. And if we take the words in *our*, or in any tranſlation, in a literal ſenſe, it cannot be underſtood, that *the brightneſs of*, or from GOD, and *the expreſs image of* GOD's *perſon*, is GOD *himſelf*, any more than we can conceive, that the image, or form, or repreſentation of any

any being, or thing, is the very being, or th
ſelf. The figures *(brightneſs of*, or from
glory, and *character of* GOD's *perſon)* do finel
ſtrongly repreſent Chriſt clearly diſcoverin
character and perfections of GOD in his
GOD had done this before on many occaſions,
in diverſe manners, *he ſpake by the prophets—*
the laſt ages he ſpake more fully and clearly
jews, by his Son, whom GOD appointed his
his ſpiritual kingdom, or inheritance, the cl
and by whom GOD hath formed, potential
his goſpel, the preſent and ſucceeding ages of
kind.

CHAP. VI.

One of JESUS CHRIST's *characters is*, O ΛΟ
or, the word.

John i. 1, 14. *IN the beginning was the* W
and the WORD *was with*
and the WORD *was* GOD.—And *the* WORI
made fleſh.

1

1 John i. 1. *That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the* WORD *of* LIFE.

—— v. 7. *There are three that bear record in heaven, the* FATHER, *the* WORD, *and the* HOLY GHOST; *and theſe three are one.*

Rev. xix. 13. *And his name is called the* WORD *of* GOD.

As to the firſt text above-mentioned it is obſervable, that this character of JESUS CHRIST, *viz.* the WORD, or *the* WORD *of* GOD, is only to be met with in St. *John*'s writings, and not in the other goſpels, (excepting *Luke* i. 2. which is extremely dubious,) nor in any the epiſtles. And this character is given CHRIST by St. *John*, as he was a great preacher of the word of GOD, *i. e.* the goſpel. And this way of ſpeaking is ſuitable to St. *John*'s ſtile, who ſays in this very goſpel, that CHRIST is the LIGHT; CHRIST is the WAY; CHRIST is the TRUTH; CHRIST is the LIFE; CHRIST is the TRUE VINE; CHRIST is the BREAD; CHRIST is the RESURRECTION, *&c.* juſt ſo, CHRIST is the WORD, *i. e.* a *teacher* of *the word*, and of the *truth*, and of the doctrine of life, and the guide in the *way* of holineſs here, and happineſs hereafter.

In our preſent copies this WORD of GOD has two things ſaid of him:

Firſt, That he was *at* or *with* GOD.

Secondly,

Secondly, That he was GOD.

Now it is moſt evident and certain, 1ſt, That he who was with GOD, could not be that very GOD with whom *he* was. So that if this reading be true, CHRIST *the* WORD muſt be GOD in an inferior ſenſe, to that GOD with whom he was, and from whom he received his goſpel, and all his ſpiritual characters. And *2dly*, If St. *John* uſed this term, Θεος, GOD, in the general ſenſe of it amongſt the pagan writers, to ſignify an excellent perſon (for ſo they were ſtiled, who excelled in any real or ſuppoſed worth or uſefulneſs among men:) then St. *John*'s meaning would be eaſily underſtood by his readers in *Greece*, who would preſently conclude, that the WORD was inferior to that GOD with whom he was; eſpecially when they read all his goſpel, and met with ſo many paſſages wherein he ſpeaks of himſelf as ſent from GOD, as ſpeaking what he was commanded by GOD, and as expreſſly praying to GOD, and his ſtiling in that prayer the FATHER the *only* TRUE GOD. John xvii.

The very next text cited above, *The* WORD *was made fleſh* which rightly tranſlated, ſhould be, *The* WORD *was fleſh*, i. e. of a frail human nature: this paſſage will ſufficiently ſecure St. *John*'s readers from ſo interpreting Θεος, as to make two GODS in the chriſtian religion; which would have been a ſhocking notion to St. *John*'s chriſtian readers.

If

If the words, 1 *John* i. 1. be underſtood of the perſon of Chriſt as by the terms, *heard*, *ſeen*, and *handled*, ſeems moſt likely, then the character, ὁ λογος, belonged to CHRIST as a man, with whom St. *John* had converſed from the very beginning of his (CHRIST's) preaching the goſpel.

As to the text, 1 *John* v. 7. *There be three*, &c. 1*ſt*, It is to be noted, that this text is not in one antient copy yet found out in chriſtendom. Nor, 2*d*, In any one antient verſion or tranſlation. Nor, 3*d*, In any one antient commentary. Nor, 4*th*, In any one antient citation, at, or after the *Council of Nice*, for ſome ages, till about the centuries, when it firſt appeared in *Greek*. And it ought to be obſerved, and it appears plainly from the context, that the *three* mentioned by St. *John* are ſuch a *three* as agree in one teſtimony, εν εισι, not εις θεος εισι, or, as in the following verſe, εις το εν εισιν.

So this text was in no bible in all the chriſtian world for about fifteen centuries after Chriſt: and no chriſtians had that text in their bibles till after the year fifteen hundred, when it began to appear in ſome printed *Greek* copies: for *Eraſmus*'s firſt printed copy had it not *.

Now

* This text was never ſeen in any copy, till *Eraſmus* publiſhed his ſecond edition of the New Teſtament.—The doctrine of the Trinity was a popiſh doc-

 trine

Now the laſt text, *Rev.* xix. 13. comes t
conſidered, which plainly expreſſes what St.
meant by ſaying, *the* WORD *was* GOD: tha
meant no more, nor no other, than that he wa
WORD *of* GOD, *i. e.* the preacher of the *wor*
GOD. St. *John* expreſſly tells his readers,
CHRIST's name was the WORD *of* GOD.
tranſlate it, *He is called the* WORD *of* GOD.
Alexandrian, and other copies ſay, *He hath been*
was) called the WORD *of* GOD, which implies,
it was no new name, juſt then given in this vi
but before received by the chriſtians who enterta
St. *John*'s goſpel in *Aſia*, and well underſtooc
John's meaning, that he, by that name, mea
perſon who brought the *word* of GOD, from C
i. e. the goſpel. And it is extremely plain, tha
St. *John* had ſecured his readers in the belief o
ONE *true* GOD through his goſpel, ſo he alſo

trine univerſally obtaining within the limits of
kingdom of antichriſt, who is *the man of ſin*; and
(among the antichriſtian errors) received, as an ar
of faith, among our firſt reformers. When *Eraſ*
firſt edition was publiſhed, ſome *Britiſh* divines
the liberty to enquire into the reaſon of his omit
the text; and when they found it was owing tc
not being able to find *it* in any antient copy, they
ſured him, that *it was in a certain* Britiſh *copy:* on
authority he inſerted it in the ſecond edition; but
pretended copy has never yet been found.

fully secured all his readers in the same gospel in his notion of the person of CHRIST, by telling us who this word of GOD was, *viz.* that he was *the faithful* and *true*—and that he was clothed with a garment dipped in blood.——And that *he treadeth the wine-press of the fierceness* and wrath of ALMIGHTY GOD. These characters fully and clearly distinguish him from ALMIGHTY GOD; and so does his name *the* WORD of GOD, rightly considered; for that name *(the* WORD *of* GOD) cannot be properly the name of GOD.

CHAP. VII.

The character of JESUS *as* MESSIAS *considered.*

IT is universally agreed, and I think without the least controversy, among all christians, that JESUS CHRIST, which word (Christ) is the same as MESSIAS in the *Hebrew* language, was that very MESSIAS propheſied of, and promiſed to the *Jews* in the Old Teſtament.

And it is alſo uncontroverted among the learned and unlearned *Jews*, that a perſon under that character was expected to ariſe among them, which

they founded chiefly upon that famous text, *Deut.* xviii 15, 18. *The* LORD *thy* GOD *will raiſe up unto thee a prophet, from the midſt of thee, of thy brethren, like unto me: unto him ſhall ye hearken. I will raiſe them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I command him.* See alſo *Acts* iii. 23. And alſo upon other texts. This appears to be the vulgar, or commonly received notion among the *Jews*, from the words of the woman of *Samaria* diſcourſing with JESUS. *John* iv. 25. *I know that* MESSIAS *cometh, who is called* CHRIST: *when he is come he will tell us all things.* See alſo *John* i. 41. By theſe paſſages it is evident, that the MESSIAS was to be a prophet like unto *Moſes*; was to be raiſed up by JEHOVAH or GOD; and was promiſed to be maniſeſted in after-ages.

It is very well known, that the word *Chriſt* (i. e. *Meſſias*) is uſed by the writers of the New Teſtament, as if it were a ſurname of JESUS: and St. *Peter* alludes to it, *Act*, iv. 27. *For of a truth thy holy child* JESUS *whom thou haſt anointed.* Again, *Acts* x. 38. *How* GOD *anointed* JESUS *of* Nazareth *with the Holy Ghoſt and with power.*

N. B. This was St. *Peter*'s faith with regard to the Meſſias, *viz.* that GOD *anointed* or commiſſioned him *by the gift of the Holy Ghoſt, i. e.* by the ſpirit of prophecy, *and with power, i. e.* the power of working

working miracles, which GOD wrought in his favour. I wish our modern christians were contented with *Peter's* faith. But this can never be expected, till men will be perſuaded to lay aſide human ſchemes of religion, and receive their perſuaſion and faith from the revelations of GOD, and from no other fountain.

The places where *Jeſus* is repreſented under the character of *Meſſias* are various: too many, indeed, to be taken notice of where the caſe ſeems to be altogether without diſpute. But yet I muſt take leave to obſerve, that in very many places where *Jeſus Chriſt* is mentioned conjointly with thoſe two names it had been more proper in our, and all tranſlations, inſtead of the word *Chriſt* to have uſed the word *Meſſias*, as may appear in many texts; for inſtance,

John ix. 22. The *Jews had agreed, that if any confeſſed that he (Jeſus) was the* MESSIAS.

John xvii. 3. *To own thee to be the only true* GOD, *and* Jeſus, *whom thou haſt ſent, to be the* MESSIAS.

Acts ii. 36. *Let all the houſe of Iſrael know aſſuredly, that* GOD *hath made that ſame* Jeſus *both Lord and* MESSIAS.

—— ix. 20. *And ſtraightway he preached Chriſt (the* MESSIAS) *in the ſynagogues, that he is the Son of* GOD.

—— 22. *But* Saul—*confounded the* JEWS—— *proving that this is the very Chriſt* (MESSIAS.)

—— xvii. 3. *Paul* preached in the ſynagogue of the *Jews*, opening the ſcriptures, and alledging that—*the very Jeſus, whom he preached unto them was the Chriſt (the* MESSIAS.)

Phil. ii. 11. *And that every tongue ſhould confeſs that the Lord Jeſus is the Chriſt (the* MESSIAS) *the glory of* GOD *the Father.*

Note, The tranſlators in the common *Engliſh* verſion tranſpoſed the original words.

1 John v. 1. *Whoſoever believeth that Jeſus is the Chriſt (the* MESSIAS) *is born of* GOD.

2 John, ver. 7. *For many deceivers——confeſs not that Jeſus Chriſt (Jeſus the* MESSIAS) *is come in the fleſh.* See alſo 1 *John* iv. 2, 3.

N. B. As the word *Chriſt* is conjoined with the word *Jeſus* in appoſition in abundance of texts in in the New Teſtament, ſo it certainly determines who that *Jeſus* was, *viz.* the *Chriſt* or MESSIAS.

In like manner when we find in the ſacred writers of the New Teſtament thoſe words, GOD the FATHER, ſo often conjoined in their writings, we certainly muſt underſtand the word *Father* to be added to the word GOD by way of appropriation.

CHAP.

CHAP. VIII.

The Miſſion *of* JESUS CHRIST.

AFTER JESUS CHRIST had led a private life about thirty years, chiefly in *Galilee*, on the north of *Judea*, he received from GOD authority and power to publiſh a declaration of GOD's will and favour to mankind, called the goſpel. But he did not undertake this important office or miniſtry by his own mere motion and inclination, but was ſent by GOD to publiſh GOD's laws, and to ſet up GOD's ſpiritual kingdom in the world. This is expreſſly declared in a multitude of paſſages mentioned in the four goſpels, and other parts of the New Teſtament. Here moſt of the words uſed by the holy writers, on this ſubject, will be conſidered.

ΑΠΑΓΓΕΛΛΩ. Mat. xii. 18. *He* (CHRIST) *ſhall ſhew forth*, from me, *judgment to the nations.*

Heb. ii. 12. *I* (CHRIST) *will declare thy name* (O GOD) *to my brethren.*

ΑΠΟΔΕΙΚΝΥΜΙ. Acts ii. 22. CHRIST is ſaid to be a man *ſhewn forth from* GOD, *by ſigns, miracles, and wonders, which* GOD *wrought by him.*

ΑΠΟΣΤΕΛΛΩ. Matth. x. 40. He who *ſent me*. And chap. xv. 24. *I am ſent.* See alſo Mar. ix. 37.

Luke iv. 43. *I muſt preach the kingdom of* GOD, *for therefore am I ſent.* See alſo chap. ix. 48. x. 16.

John iii. 17. GOD *ſent his Son—that the world might be ſaved.* See chap. x. 36. xi. 42. xvii. 3, 21, 25.

—— v. 36. *The works that I do, witneſs that the* FATHER *hath ſent me.* See chap. viii. 42. xx. 21. *& alibi.*

1 John iv. 9, 10. GOD's love was manifeſted, by *ſending his only-begotten Son.* See ver. 14.

ΕΞΑΠΟΣΤΕΛΛΩ. Gal. iv. 4. *When the fulneſs of time came* GOD *ſent forth his Son.* See ver. 15.

ΕΡΧΟΜΑΙ. ΕΞΕΡΧΟΜΑΙ. John viii. 42. CHRIST ſaith of himſelf, *I came out from* GOD, *and am now come* [*from* GOD] *for I came not from myſelf*, or by my own authority, *but he* (GOD) *hath ſent me.*

——— xiii. 3. JESUS knew that he *came out from* GOD.

——— xvi. 27, 28, 30. *Ye have believed that I came out from* GOD. *I did come out from* GOD. *By this we believe that thou art come from* GOD.

John xvii. 8. CHRIST ſaith of his diſciples, that *they knew ſurely that he came out from* GOD.

——— xii. 13. The people who followed CHRIST to *Jeruſalem*, acknowledge his divine miſ-

ſion

on by ſaying, *Hoſannah, Bleſſed*, or may he be leſſed, who *comes in the name of the Lord.* See alſo Mat. xxi. 9. Mark xi. 9. Luke xix. 38.

ΠΕΜΠΩ. John v. 30. CHRIST ſays, *I ſeek not y own will, but the will of the* FATHER *who hath nt me.* The word is uſed in the ſame manner bout twenty-four times in St. *John's* goſpel alone.

Rom. viii. 3. GOD *ſent his own Son in the like- ſs of ſinful fleſh.*

COROLLARIES.

1. Theſe texts fully ſhew, that *Jeſus Chriſt* him- lf always declared, and his apoſtles and diſciples lways believed, that he came *not on his own errand,* ut he came from, and was *ſent by* GOD, to declare OD's will; and he is accordingly called GOD's eſſenger, or *apoſtle.* Heb. iii. 1.

2. That a perſon, *whom* GOD *ſent* to mankind, as is meſſenger, to carry GOD's meſſage, could not be he moſt high GOD, who ſent him: or, the *ſame erſon cannot be* GOD *himſelf, and* GOD's *meſſenger, o.*

3. John x. 36. *He,* (Chriſt) *whom the Father nctified and ſent,* cannot be *the ſupreme* GOD, who id *ſanctify* and *ſend him.*

4. As *Jeſus Chriſt* very often, and very ſtrongly nſiſted upon his being ſent from GOD, and declared,

John v. 23. that *he came in his Father's name*; that is, by authority from GOD the Father: ſo his followers received and owned him, under the character of one *who came in the name of the Lord* (Jehovah) and followed him with their *hoſannahs*—that is, We wiſh you (Jeſus) ſucceſs, who come in the name of the Lord (Jehovah). We wiſh the higheſt proſperity in the work GOD hath ſent you to perform. St. *Luke* particularly takes notice, that when the multitude of *Chriſt's* diſciples followed him with their acclamations of *proſperity in the higheſt*, they did not forget GOD in whoſe name *Chriſt* came, but they praiſed GOD with a loud voice, *for all the mighty works which they had ſeen*, owning GOD *for the author*, and *Chriſt* for one, *who came in the name of* GOD. They preſerved, even in their triumphs of joy, a due and juſt diſtinction between GOD and GOD's *meſſenger*. A diſtinction too much neglected in theſe later unhappy ages!

CHAP.

CHAP. IX.

The Greek *prepoſitions that ſignify derivation from a prior or ſuperior being, are applied by all the writers of the New Teſtament to Jeſus Chriſt, when they are ſpeaking of his perſon, power, doctrine, or goſpel, reſurrection,* &c. *as derived from* GOD, *or the Father.*

ΑΠΟ, from. Of the *evangeliſts*, St. *John* chiefly, if not only, abounds in the uſe of this prepoſition.

John iii. 1, 2. *Nicodemus*, a ruler of the *Jews*, ſays to Chriſt, *Sir, we know that thou art a teacher come from* GOD.

N. B. Words cannot be plainer. This eminent perſon muſt certainly know who Chriſt was, and that he was not GOD himſelf.

—— v. 18, 19—30. viii. 26. The *Jews* ſought to kill Chriſt, becauſe he *called* GOD *his* own *Father, and made himſelf equal to* GOD. To which charge *Jeſus* anſwers in the ſtrongeſt terms, *Verily, verily, I now ſay unto you, the Son (of man) can*, or is able, (literally) to *do nothing* from *himſelf*, (two negatives.) Which words refute the charge of the *Jews* by two unanſwerable aſſeverations.

1. I am a ſon, or the ſon of man, therefore, *&c.* And,

2. *I can do nothing of myſelf*, therefore I do not *make myſelf equal to* GOD—as if he had ſaid, GOD can do all things, *&c.* but I can do nothing of myſelf,

N. B. The word *himſelf* muſt denote Chriſt's whole perſon, which, he aſſures us, was not omnipotent.

John vii. 28. *He came not from himſelf*—viii. 42. *I came from* GOD, *and now am come*—xiii. 3. *I came not from myſelf, but* GOD *ſent me*—And xiv, 10. *The words which I am ſpeaking, I ſpeak not* from *myſelf, but the Father who abideth in me, himſelf doth the works.* This his diſciples believed, xvi. 30. St. *Peter*, Acts ii. 12. in his ſermon told the *Jews*, that *Jeſus of* Nazareth *was a man* from GOD, *made eminent among them by miracles, wonders, and ſigns, which* GOD *wrought by him amongſt you, as ye yourſelves alſo know.*—And to the ſame purpoſe, *Peter*, Acts. x. 38. tells his hearers, that GOD *anointed Jeſus with the holy Spirit and power*, &c.—*for* GOD *was with him.*

ΑΠΟΚΑΛΥΨΙΣ. The whole book of *Revelations* was altogether unknown to JESUS CHRIST, himſelf, till it was revealed from GOD to him, who afterwards ſent, or ſignified it by his angel unto his ſervant *John*. It is expreſſly called the *Revelation which* GOD *gave unto him*, Chriſt, Rev. i. 1.

ΕΚ and ΕΞ, from, *&c.* St. *John* has as many, if not more evidences of all ſorts, *that Jeſus Chriſt is a derived*

a derived being, and received his power, commiſſion, meſſage, authority, doctrine, &c. from *his* GOD *and our* GOD, than all the other evangeliſts. St. *Matthew, Mark,* and *Luke,* do not uſe this prepoſition in the ſenſe now conſidered, but St. *John* does often, viz.

John vii. 16. *The doctrine, is* not *mine, but his who ſent me.*

—— 17. *If any perſon is willing to do the will of* GOD, *he ſhall know of the doctrine, whether it* be from GOD, or *from* myſelf.

—— viii. 42. *I came out from* GOD, *and am now come* (from GOD) *for I came not* from *myſelf, but he ſent me.*

—— x. 32. *Many works have I ſhewn you* from *my Father.*

—— xii. 49, 50. *I have not ſpoken* from *myſelf, but the Father who ſent me, himſelf gave me a command* (or order) *what I ſhould ſay, and what I ſhould ſpeak—Even as the Father hath ſpoken unto me, ſo am I ſpeaking.*

—— xxi. 14. *He* was *raiſed* from *the dead,* that is, by the power of GOD *the Father.* See the texts of the *reſurrection.*

Acts iii. 15. *Whom* GOD *raiſed* from *the dead* See xiii. 33, 34. xvii. 31.

Rom. iv. 24. *To them who believe in him, who raiſed Jeſus Chriſt* from *the dead,* &c.

It is

It is much to be obſerved, that St. *Paul*, 1 Cor. viii. 6. takes care to diſtinguiſh GOD and *Chriſt* by uſing different prepoſitions. There *is one* GOD *the Father* from *whom all things are*; and *one Lord Jeſus Chriſt, by whom all things are*, that is, as GOD's meſſenger, teacher, &c.

Heb. ii. 11. *He* (that is, Chriſt) *who ſanctifieth, and they* (that is, his diſciples) *who are ſanctified, are all of or* from *one* GOD.

——v. 7, *Chriſt offered prayers to* GOD, *who was able to ſave him* from *death.*

——xiii. 20. *The* GOD *of peace, who brought* from *the dead the great ſhepherd—Jeſus Chriſt.*

1 Pet. i. 21. *Who* (Chriſt) *was made known, or manifeſt for your ſakes, who through him believe in* GOD, *who raiſed him* from *the dead, and gave him glory, ſo that your faith and hope might be in* GOD.

St. *Paul* hath three noted paſſages, ſpeaking of GOD, thus, *one* GOD *the Father, from whom are all things, and one Lord* Jeſus Chriſt, *by whom are all things.* 1 Cor. viii. 6. and *from* him (GOD) and by him, and to him, *are all things* [τα παντα], *to him be glory for ever, Amen.* Rom. xi. 35. Again—*From him* (GOD) *ye are in Chriſt*, (that is, become chriſtians) *who* (Chriſt) *hath been made from* GOD, *wiſdom, righteouſneſs, ſanctification, and redemption*, that is, a teacher of all thoſe doctrines. 1 Cor. i. 30.

ΠΑΡΑ, from, John i. 6. *John* the Baptiſt *was ſent from* GOD.

—— 14. *The only-begotten who came* from *the Father.*

—— vi. 49. Chriſt ſtiles himſelf——*He that is* from GOD.

—— viii. 29. *I am* from *him, and he* (GOD) *hath ſent me.*

—— vii. 26. *I ſpeak to the world the things that I have heard* from *him,* (GOD.)

—— 40. *I have ſpoke the truth which I have heard* from GOD.

—— x. 18. *This commandment have I received* from *my Father.*

—— xv. 15. *All things that I have* from *my Father, I have made known unto you.*

—— 26. *The comforter whom I ſhall ſend* from *the Father,—who proceedeth* from *the Father.*

John xvi. 27, 28. *Ye have believed that I came* from GOD.

—— xvii. 7. *Now they have known, that all whatſoever thou haſt given me are* from *thee.*

—— 8. *They have known ſurely, that I came* from *thee, and believed that thou haſt ſent me.*

Acts ii. 33. Chriſt *received the promiſe of the Holy Ghoſt* from *the Father.*

2 Pet. i. 17. *He* (Chriſt) *having received* from GOD *the Father, honour and glory.*

This is the conſtant uſe, by the evangeliſts, of theſe propoſitions that *ſignify derivation from a prior and ſuperior* being, when they introduce Chriſt ſpeak-

ſpeaking of himſelf, his doctrine, &c. in all the texts of the New Teſtament, and ought to have been an invariable rule in judgment and writing amongſt chriſtians in all ages.

It may be a proper inquiry how the *creeds* drawn up by the antient councils and fathers in the eaſtern churches have conformed their language to the foregoing pattern.

CHAP. X.

What the evangeliſts, and other writers of the New Teſtament have recorded concerning Chriſt's entrance upon his public life.

AFTER *Jeſus Chriſt* had ſpent about thirty years with his parents in private life, amongſt his neighbours and countrymen, and in *Galilee* moſt of that time: and when he had attended the baptiſm of *John*, and been baptiſed by him in *Jordan*, *Matthew* ſaith, chap. iii. 13—16. *The ſpirit of* GOD *deſcended like a dove, and came upon him. Mark* ſaith, chap. i. 10. *A ſpirit deſcended like a dove upon him. Luke* ſaith, chap. iii. 21, 22, *The*, or *a holy*

a holy ſpirit in a bodily ſhape, or appearance, *deſcended like a dove upon him*. *John* ſaith, chap. i. 32, 33. *He ſaw a ſpirit deſcending from heaven, and it abode upon him.* Whether *this ſpirit* was the third perſon in the trinity, as ſome ſuppoſe, or an angel, as others; or GOD's extraordinary influx, or infuſion of divine gifts, the critics do not determine. The laſt ſeems moſt likely. And the words that follow, [*This is my beloved Son*] ſeem to imply GOD's *deſignation* or *ordination* of *Chriſt* to his public *miniſtry*; and ſo St. *John* ſeems to underſtand it. Yet this *infuſion of divine gifts* was not in that meaſure, but *Chriſt* himſelf, in his *agony*, had an *angel ſent to ſtrengthen him* Luke xxii. 43. Hence it muſt be evident, that the hypoſtatic, or perſonal union of the divine and human nature did not ſubſiſt in Jeſus Chriſt at this time, unleſs, as Doctor *Bennet* ſuppoſed, the *divine nature was quieſcent in Jeſus Chriſt*. A notion very unfriendly to the *hypoſtatic union*, and ſubverſive of the common topic in all the modern ſyſtems, wherein the divinity of Jeſus Chriſt is maintained by his working miracles.

Of Chriſt's temptation by the devil.

Soon after, *Jeſus* being thus qualified by the deſcent of the *ſpirit of* GOD upon him, we find, he was tempted of the *devil*. A fact taken notice of by three of the evangeliſts, *viz. Matthew, Mark,* and

and *Luke*; and in itſelf very remarkable. St. *Matthew* ſaith, chap. iv. 2—14. that *Chriſt having faſted forty days and nights was hungry*; whereupon the *devil* ſaid to him, *If thou be the Son of* GOD, *bid theſe ſtones to be made bread. Jeſus* (ever ſenſible of his duty to almighty GOD) anſwers the *devil*, ſaying, and citing Deut. viii. 3. *A man liveth not by bread alone, but by every word that cometh from* GOD.

2. Again, ver. 5, 6, 7. the *devil* ſets Chriſt on a *pinnacle of the temple*, and bids *him caſt himſelf down, for it is written*, ſaith the devil, *he* (GOD) *will give his angels charge concerning thee.* To this temptation *Chriſt* replies, *it is written*, (Deut. vi. 16.) *Thou ſhalt not tempt the Lord thy* GOD: owning hereby, that himſelf was ſubject to, and muſt obey, the command of the Lord his GOD, and by no means tempt his GOD.

3. Again, ver. 8, 9, 10. the *devil* preſents to his view the glory of all the kingdoms of the world, and ſaith, *All this will I give thee, if thou wilt fall down and worſhip me.* To this temptation *Chriſt* replies with indignation, *Hence*, or be gone, *Satan, for it is written, Thou ſhalt worſhip the* LORD *thy* GOD, *and him alone thou ſhalt ſerve.*

St. *Luke* gives much the ſame account, but St. *Mark* is ſhort and general.

Note 1. *Jeſus Chriſt* underwent three temptations of the devil; who being a *ſubtle ſpirit* could not be ignorant

ignorant of *Chriſt's nature or perſon*; he aſſaulted *Chriſt*, becauſe the devil well knew, *he was liable to temptation.*

2. Chriſt repels the devil's temptations, by the word of GOD; hereby owning that to be the rule of his conduct, and his beſt defence againſt the aſſaults of the devil.

3. Whilſt, or ſoon after, *Chriſt* was thus aſſaulted by the devil, *angels came, and miniſtered unto him.* In this agony, as alſo in that on the mount of *Olives*, Chriſt needed a ſupport, which he had not in himſelf, but received from the aſſiſtance of angels. If this be conſidered, we cannot be at a loſs to know who *Jeſus Chriſt* was, or what was his true nature. For had the *divine nature* or *eſſence been perſonally united to him*, he could *not be tempted with evil*; for GOD *is incapable of* ſuch *temptation*. James i. 13.

The author of the *Hebrews*, chap. iv. 15. confirms this fact, *that Chriſt ſuffered temptation*, which muſt have been impoſſible, had the divine nature, or eſſence, been hypoſtatically or perſonally united to *Jeſus Chriſt.*

CHAP.

CHAP. XI.

The evangeliſts, and the other holy writers of the New Teſtament often ſtile Jeſus Chriſt, ΔΙΔΑΣΚΑΛΟΣ, *a teacher, or the teacher, or doctor.*

THIS character of Jeſus Chriſt is often mentioned in the four *evangeliſts:* for ſo he was ſtiled by the ſcribes, phariſees, Herodians, his own diſciples, and by himſelf alſo, as in the *following texts.*

Matth. viii. 19. *A certain ſcribe came, and ſaid unto him, Maſter,* (teacher,) *I will follow thee whitherſoever thou goeſt.*

—— ix. 11. *The Phariſees ſaid unto his diſciples, Why eateth your maſter* (teacher) *with publicans and ſinners?*

—— xii. 38. *The ſcribes and phariſees ſaid, Maſter,* (teacher) *we would ſee a ſign from thee.*

—— xvii. 24. *Doth not your maſter* (teacher) *pay tribute?*

——xix. 16. *Good maſter,* (teacher) *&c. Luke* xviii. 18:

—— xxii. 16. *The Herodians ſay, Maſter,* (teacher) *&c.* Mark xii. 14.

—— ver. 24. *The ſadducees ſay, Maſter,* (teacher) *&c.* Mark xii. 19. Luke xx. 21, 28, 39.

——— ver. 36.

——— ver. 36. *A lawyer ſays—Maſter*, (teacher) *&c.* Luke x. 25.

——— xxvi. 18. *Chriſt* ſpeaking of himſelf ſtiles himſelf *maſter* (or *teacher)* Mark xiv. 14.

Mark iv. 38. ver. 35. Chriſt's diſciples call him their *teacher*—Certain perſons from the *ruler of the ſynagogue* call him *teacher.* Mark v. 35 and ix. 17. x. 35.

Mark x. 17, 20. And the two ſons of *Zebedee*, *James* and *John*, give Chriſt the ſame title. See ver. 35.

——— xii. 32. And one of his diſciples calls Chriſt by the ſame name. Mark xiii. 1.

Luke vii, 40. One of the multitude calls Chriſt by the name of *teacher*, Chap. xix. 39.

Luke xxii. 11. *Chriſt* bids *Peter* and *John* tell the maſter of the houſe, where he intended to keep the paſſover; the *teacher ſaith unto thee, &c.* meaning himſelf. By this, and many of the foregoing paſſages, it is pretty evident that *Chriſt* was commonly known among the *Jews* by that name, and was ſo called by his *own diſciples*, and by *himſelf too.*

John i. 38. It is obſervable, that *rabbi* is here interpreted by διδασκαλος, that is, *teacher*; the very word uſed in all the places before cited.

——— iii. 2. *Nicodemus* tells Chriſt, in theſe words: *We know that thou art a teacher come from* GOD; *for no one can do thoſe miracles that thou doeſt, except* GOD *be with him*

——— ix. 28.

—— xi. 28. *Martha* tells *Mary* her ſiſter, that *the teacher is come*; by which name *Mary* preſently underſtood *Chriſt* was meant.

—— xiii. 13. *Chriſt* ſays to his diſciples, *Ye call me teacher, and Lord, or maſter, and ye ſay well, for ſo I am.* For I am ſo.

—— ver. 14. If I your *maſter* and *teacher*, &c.

—— xx. 16. *Mary Magdalen* calls Chriſt *rabboni*, which is here interpreted *my teacher*.

Our tranſlators have avoided the word *teacher*, and often uſed the word *maſter*, an ambiguous term, inſtead of the right term, *teacher*, or doctor.

Very juſtly went *Chriſt* over all *Judea* under this character: for the doctrine he taught, and the diligence he uſed, were *unparalleled*.

Mat. ix. 35. xi. 1. xiii. 54. *Chriſt went through all the cities and villages, teaching and preaching the kingdom of* GOD *daily*. See alſo Matth. xxvi. 55. Mark xiv. 49.

Mark i. 39. ii. 13. *He went round all* Galilee, *teaching in the ſynagogues, preaching the goſpel of the kingdom*. See alſo Luke xiii. 22. xxiii 5. John iv. 43.

For this purpoſe, he took all opportunities, in all places, *viz.* ſitting on a mountain, he taught that divine leſſon, Matt. v. vi. vii. Mark iv. 1. vi. 6. x. 1. xi. 17. Out of a ſhip he *taught a multitude on the ſhore*. Luke v. 3. In the *temple*. Luke xix. 47.

1. xx. 1. xxi. 37. John vii. 14. 28. viii. 2, 20. viii. 20.

Who the author was of the doctrine which *hrift* taught, he tells us expreſſly: it was not his wn.

John vii. 16, 17. *My doctrine is not mine, but his ho ſent me. If any is willing to do his will, he will now of my doctrine, whether it be from* GOD, *or I eak from myſelf.* Again,

John viii. 28. *I am doing nothing from myſelf, ut even as the Father hath taught me, thoſe things I eak.*

hriſt a preacher of repentance and of good works, righteouſneſs, *&c.*

Mat. iv. 17. *Jeſus began to preach, ſaying, Repent e, for the kingdom of heaven is at hand.* ix. 35. To now the ſubſtance of his doctrine, read Matth. v. i. vii.

Mark i. 14. and 38, 39, 45. And this he did in ll places. Mark iii. 14. He ſent out his apoſtles o do the ſame. chap. vi. 12. for they *preached re- entance.*

The doctrine which *Chriſt* preached was, as be- ore, *repentance.* And in his ſermon on the *mount* lat. v. vi. vii. Chriſt taught.

Mat. v. 3. *Bleſſed are the poor in ſpirit*; that is, ey who are deeply ſenſible of their own ſpiritual anſt, imperfections, or infirmities.

——— v. 4. *Bleſſed are they who mourn*, who are the ſpiritual mourners, *for they ſhall be comforted.*

——— ver. 5. *Bleſſed are the meek*, &c.

——— ver. 6. *Bleſſed are they who hunger and thirſt after righteouſneſs*, greatly deſire to become righteous.

——— ver. 7. *Bleſſed are the merciful, for they ſhall obtain mercy.*

——— ver. 8. *Bleſſed are the pure in heart.*———

——— ver. 9. *Bleſſed are the peace-makers*——*Bleſſed are they who are perſecuted for righteouſneſs-ſake*, &c. Again,

——— ver. 14, 16, 17, 20. *Ye are the light of the world. Let your light ſo ſhine before men, that they may ſee your good works, and may glorify* God *who is in heaven. I came not to deſtroy*, or to diſſolve the obligation (or authority) of *the law*. No, on the contrary, I came *to fill up*, or to make a more perfect explication of the law, than your teachers have given you; *for except your righteouſneſs be more perfect than that of the ſcribes and phariſees, ye cannot enter into the kingdom of heaven.*

St. *Luke*, in chap. v. 5. and five other places, uſeth the word Επιςάτης for *Jeſus Chriſt*: and in its literal ſenſe it ſignifieth one who hath the charge, guidance, direction, and command of others: and this name was ſuitable to *Jeſus Chriſt*'s concern for his diſciples.

CHAP

CHAP. XI.

CHRIST's *great diligence in his miniſtry.*

AFTER *Jeſus Chriſt* had been baptized by *John*, authoriſed by the deſcent of the *Holy Ghoſt*, and had overcome his temptation in the wilderneſs, he entered upon his public miniſtry.

Mat. iv. 17. Mark i. 14, 15. He began to preach, ſaying, *Repent*, (μετανοειτε, change your minds) *and believe the goſpel, for the kingdom of heaven is at hand.* And he ſent out his apoſtles with the ſame *divine meſſage.* vi. 12.

Did any of the great philoſophers attempt the like glorious embaſſy to mankind?

Mat. iv. 23, 24. ix. 35. JESUS CHRIST *goeth about all* Galilee, *teaching in the ſynagogues, preaching the goſpel of the kingdom, and healing all manner of ſickneſs, and diſeaſes,——ſo that his fame went through all Syria.*

Mat. v. vi. vii. Multitudes attending him, he preached his divine ſermon on a mountain, which St. *Matthew* has recorded at large.

——— viii. *He cleanſeth a leper. Healeth the centurion's ſervant. Cureth St.* Peter's *mother-in-law of a fever. Caſteth out devils. Cureth the ſick. Stilleth the tempeſt.*

—— ix. *He cureth a paralytic. Raiſeth* Jairus's *daughter from the dead. Giveth ſight to two blind men. Caſteth out a devil from the dumb man.*

—— x. In compaſſion to the multitude—*ſendeth out the twelve apoſtles to preach, and to work miracles, and to heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils.*

—— xi. 25, 27. *Jeſus* giveth thanks to God *the Father, Lord of heaven and earth———for the revelation of the goſpel———aſcribing it to his good pleaſure———and acknowledging that all things had been delivered to him from his Father.* See alſo Luke x. 22.

—— xii. Jeſus *defended his diſciples againſt the phariſees, who wrongfully charged them with breaking the ſabbath—caſteth a devil out of a perſon blind and dumb.*

—— xiii. xiv. *To great multitudes he ſpake ſeveral parables. Upon the death of* John *the Baptiſt, he departs into the deſert——whither he was followed by multitudes* (above five thouſand) *whom he feeds miraculouſly with five loaves and two fiſhes.*

—— xv. *He came to the coaſt of* Tyre *and* Sidon, *and thence to the ſea of Galilee, whither multitudes followed him* (above four thouſand) *whom he fed with ſeven loaves and a few little fiſhes.*

—— xvi. *Jeſus*, being oppoſed by the *phariſees* and *ſadducees*, leaveth them: and *reproveth his diſciples*,

les, who were unmindful of his late great miracles—Tells St. Peter, *he ſhould have power to declare to the church what laws ſhould, and ſhould not be binding —and rebukes St.* Peter *ſharply, though he had commended him for acknowledging his character as the* CHRIST *of* GOD; *yet* Peter *took upon him too much freedom in rebuking Chriſt, who foretold his death, with which* Peter, *much diſturbed, prayed it might not be.*

—— xvii. xviii. After his transfiguration, *he taught his diſciples* (who yet wanted his further inſtruction,) *to be humble, harmleſs, inoffenſive, very forgiving.*

—— xix. *After this Jeſus left* Galilee, *and came into the coaſt of* Judea *beyond* Jordan, *and being followed by multitudes, he healed them——gives a greater ſanction to marriage, and condemns ſlight divorces, He ſhews a tender regard for children, whoſe innocence he recommends, as a qualification for thoſe who would be ſubjects of* GOD's *kingdom—— Bids the young man keep the commandments, and ſell all, and give to the poor—to convince him that he was not yet perfect in the love of his neighbour.——Shews how difficult for the rich to become ſubjects of* GOD's *kingdom——But they who forſake all for* GOD *and his cauſe ſhall be rewarded abundantly.*

CHAP. XIII.

Of the miracles of JESUS CHRIST, *and his apoſtles*, &c.

JESUS CHRIST wrought not the *miracles*, mentioned in the goſpels, by his own, innate, or natural power, John v. 19, 20. and xiv. 10. *Verily, verily, I ſay unto you, the Son can do nothing of* [or from] *himſelf. But the Father who dwelleth in him*, he himſelf *doth the works. For Jeſus knew that the Father had given all things into his hands.* John xiii. 3. *And that he came from* GOD. And St. *Peter* ſaith in his ſpeech to an aſſembly, Acts x. 37, 38. *that* GOD *had anointed Jeſus of Nazareth with the Holy Ghoſt, and power; who went about healing, caſting out devils——for* GOD *was with him* (JESUS).

Chriſt himſelf owns, that *he caſt out devils by the finger of* GOD. Luke xi. 20. And the blind man whom Chriſt cured, argued rightly, *If this perſon* (Chriſt) *were not from* GOD, *he could do nothing*. John ix. 31, 33.

Luke xix. 37. And the multitude of Chriſt's disciples who followed *him* going to *Jeruſalem*, were underſtood by whom the miracles were wrought, and therefore *they praiſed* GOD *for all the mighty works they had ſeen.*

Luke

Luke v. 25, 26. And the *paralytic*, and the people too *praiſed* GOD, when they ſaw JESUS had cured the *paralytic*.

Acts iv. 21. And the people all praiſed GOD for the cure of the lame perſon. And ver. 29, 30. the diſciples prayed to GOD to ſtretch forth his hand to heal, and *that ſigns and wonders might be done by his ſervant* JESUS.

—— ii. 22. St. *Peter* in his ſermon expreſſly tells his hearers, *that Jeſus of Nazareth was a man recommended to them by* GOD, *by miracles, wonders, and ſigns, which* GOD *wrought by him*——*as they all knew*. *N. B.* This text is ſo ſtrong a proof of the point, that the moſt ſubtle *critics* cannot with all their art elude the force of it. GOD alone is the *efficient cauſe* of thoſe miracles. 1 Cor. xii. 6. *Chriſt* in appearance only the inſtrumental cauſe of the miracles, &c. by which GOD recommended him to the people, as his *apoſtle* and *teacher*. St. *Paul* had the like recommendation, *by ſigns and wonders, and mighty deeds*, i. e. miracles; which he calls the *ſigns* or *marks* of his being an *apoſtle*; and *Chriſt*, Mat. x. 1. Mark iii. 13. Luke ix. 1, 2, 41, 42. ſends out the twelve apoſtles to caſt out devils, to heal the ſick, *&c.* which they performed but in part, and not in all caſes. Mat. xvii. 16, and 19. Mark ix. 18, 28. JESUS CHRIST *himſelf had not that general and conſtant aſſiſtance from*

knoweth no perſon; no, not the angels—nor but the Father only, or alone, (as ſome co it.) *Martha*, John xi. 22. was well infcr *Chriſt*'s power to work miracles was fr ——and ſhe ſaith to *Chriſt*, *I know that w thou ſhalt aſk of* GOD, GOD *will grant i And* JESUS, ver. 40, 41. *lifted up his eyes O Father, I give thee thanks that thou h me.*——And thus *Lazarus* was raiſed.

Acts xix. 6, 11. GOD wrought ſpecial —by the hands of *Paul*. Alſo by *Barn Paul*, Acts xv. 12. And St. *Stephen* full and power wrought great *wonders* and among the people, vi. 8. and ſo did the *othe* ii. 43. *For many wonders and ſigns were d*

* Our author is miſtaken in making this c from the remark of the evangeliſt, *that he c do no mighty work, ſave that he laid his ha*

apoſtles; and they caſt out devils, and healed the ſick. See Acts iii. v. 12. vi. 1. xiv. 3. xv. 12. Rom xv. 19. All which was according to Chriſt's promiſe. John xiv. 12. where Chriſt tells his diſciples, *that he who believed on him ſhould do the like works and greater.*

This truth, (*viz.* that GOD wrought the miracles, and not Chriſt,) is confirmed by St. *Mark* and St. *Paul.*

The doctrine of ſalvation was firſt preached by our maſter (CHRIST). And GOD *confirmed it, or atteſted it by ſigns, wonders, and divers miracles, and the gifts of the Holy Ghoſt.* Heb. ii. 3, 4. Mark xvi. 20.

Chriſt's diſciples, from his miracles, inferred his miſſion from GOD, and that GOD was preſent with him; but did not, like our moderns, once infer his divinity.

John iii. 2. From the *miracles* of *Chriſt*, which were really and truly not wrought by him, but by GOD alone, as appears by the foregoing texts, *Nicodemus* rightly concludes, *that* GOD *was with him.* And his followers, vi. 14. *That he was the prophet that ſhould come.*—And his diſciples praiſed GOD at the ſight of his miracles, Luke vii. 16. xix. 37. and pronounced *Chriſt bleſſed, who came in his name*; that is, by the authority of GOD. And St. *Peter* infers from *Chriſt*'s miracles, that he was a *man approved*, or *recommended by* GOD, who wrought the

 miracles,

miracles, &c. and that GOD was with him (Chriſt.) Act ii. 22. x. 38.

But they did not conclude from the *miracles*, that *Chriſt* was *very and true* GOD; though the *moderns* make the *miracles of Chriſt* one certain *topick*, from whence they would prove *his Godhead*, as is ſeen in all their *ſyſtems and bodies of divinity!*

Remarkable are the words of St. *John*, towards the cloſe of his goſpel, John xx. 31. where he plainly tells us the very *end* for which he wrote his goſpel, and that was this, and this alone, *Theſe things are written, that ye ſhould believe*, or that ye might believe,—*that Jeſus is the Chriſt, the Son of* GOD; that is, not GOD *himſelf*, but *the Meſſias*, and *favourite of* GOD. Now as this was the aim and end of St. *John* in writing his goſpel, ſo we may believe moſt ſafely, that in the other three original goſpels their authors could have none other end or view.

N. B. As the *moderns* have drawn a very wrong concluſion from *Chriſt's miracles*, viz. *that he was* GOD, though all his diſciples who were cotemporary with him, and always attending him, believed and knew, that GOD *only wrought thoſe miracles and not* JESUS CHRIST *himſelf*; and therefore *thanked praiſed* GOD, *who had given ſuch power or gifts to men.* Mat. ix. 8 xv. 31. and John xiv. 10. JESUS CHRIST himſelf owned, that *he could do nothing of himſelf or from himſelf*, but that, *it was the Father who dwelt*

dwelt in him who did the works: yet it may furthermore be ſatisfactory to conſider, what Chriſt himſelf would have his followers infer from the miracles they ſaw. Did he ever once, at any time, inſinuate, that they ſhould infer that he was GOD, and own him as the author of them? By no means, but quite otherwiſe. What then was the uſe he propoſed, and the inference, or concluſion, he warned and preſſed his followers to make, upon their ſeeing the *miracles* which attended him? Why this, and this only, namely, that *he came from* GOD; that GOD *ſent him*; that *they ought to receive him, and his meſſage, for*, and *on account of the wonderful works which they had ſeen.* This, I ſay, was the concluſion, *Chriſt himſelf* deſired, again and again, all his followers ſhould draw from the miracles. And his true diſciples and others, accordingly, believed him to be a *prophet and teacher ſent from* GOD; Luke vii. 16. xxiv. 19. and *that* GOD *ſent him, and was with him*, becauſe of the wonders and miracles they had ſeen. John v. 36. *The works which the Father hath given me to perform, the ſame works, which I do, bear witneſs of me, that the Father hath ſent me.* Ver. 37. *The Father who hath ſent me, himſelf hath borne witneſs concerning me. The works which I do in my Father's name*, that is, by his authority, *they teſtify of me. If I do not the works of my Father, believe me not.* John x. 25, 37.

The people who ſaw the miracles of *Chriſt*, and who converſed with Chriſt himſelf, praiſed GOD, as the author of the miracles, and not *Jeſus Chriſt*. And *Jeſus Chriſt* acknowledgeth all his *power* and *authority*, &c. *was received by him from*, and *given to him by* GOD.

Mat. ix. 2—8. Mark ii. 3—12. Luke v. 18—26. After JESUS CHRIST had reſtored the perſon who was ſick of the palſy, the people are here repreſented, as *praiſing* GOD—*who had given ſuch power*, Εξουσιαν, *to man*. It may rather be rendered, *Who had given ſuch authority to men*; that is, *to declare men's ſins to be forgiven, or that they ſhould be healed*, &c. by the miraculous *power of* GOD, which indeed is a power abſolutely incommunicable to any finite being. Mat. vi. 12, 15. Mark xi. 25, 26. *Jeſus Chriſt* had taught his diſciples to aſk, or pray to GOD *the Father to forgive them*, and told them, that if they did not forgive others, *Your Father who is in heaven, will not forgive you*. The captious *ſcribes*, therefore, had no reaſon to charge *Chriſt* with blaſphemy. Mat. ix. 3. For he had already taught his followers, *who forgave ſins*, and that he *ſhake not his own words*. John viii. 28. and xii. 49. *Chriſt* ſaith, *I ſpeak not from myſelf, but my Father who hath ſent me, hath given a command, what I ſhould ſay, and what I ſhould ſpeak*. What, therefore, I am now ſpeaking, even as the Father hath ſpoken to me, ſo I am now ſpeaking.

Again,

Again, John xiv. 10. *Chriſt* ſaith, *The words which I am now ſpeaking to you, I ſpeak not from myſelf, but the Father who dwelleth,* or abideth *in me, himſelf doeth the works.* By theſe texts, nothing can be more evident, than that *Chriſt* acknowledgeth both *his words* and *works*, of power and authority, did owe all their *origin* and *efficiency* to GOD *the Father only.* And St. *Peter*, than whom not one of the twelve *apoſtles* knew better, taught the *Jews*, in his inſpired diſcourſe, Acts ii. *Jeſus of Nazareth, a man* who was *approved*, or recommended *from* GOD,—*by miracles, wonders, and ſigns, which* GOD *wrought by him, in the midſt of you, as ye yourſelves know.* This is confirmed by Chriſt himſelf, John v. 19. *Verily, verily, I ſay unto you, the Son is not able to do any thing from himſelf.* He ſaith the ſame words, ver. 30.

Rev. xix. 1. In the hallelujahs by the great multitude in heaven, *ſalvation, glory, honour*, and *power*, are aſcribed to the LORD GOD—the only *origin*, and *author of all power.*

CHAP. XIV.

The ſcripture account of the piety and devotion of JESUS CHRIST.

JESUS CHRIST offered prayers to *his* GOD, *and to our* GOD, as he ſtiles him expreſſly, John xx. 17. or *Jeſus Chriſt* was a worſhipper of the *one true* GOD.

N. B. *Jeſus Chriſt* had never had any difference with the *Jews* about the object of worſhip: they worſhipped GOD *the Father*, and he ſays, *the time was come, when the true worſhippers ſhall worſhip the Father, for ſuch worſhippers the Father ſought.* John iv. 21, 24. And *Jeſus Chriſt* was ſuch a worſhipper of the Father, as is evident from what follows; for as *Chriſt* taught his diſciples, Mat. vi. 9. Luke xi. 2. to direct their prayers to the *Father*; ſo he himſelf directed or addreſſed his prayers always to *his Father*; as appears in the following texts:

Mat. xiv. 23. Jeſus *diſmiſſing the multitude went up a mountain to pray alone, or privately.*

Mat. xxvi. 39. Jeſus *fell upon his face* (a poſture of adoration) *and praying, ſaid, O, my Father, if it be poſſible, let this cup paſs from me; nevertheleſs, not as I will, but as thou wilt.*

—— ver. 42. *Again, he went away the ſecond time, and prayed, ſaying; O, my Father, if this cup may not paſs away from me, that I may not drink it, thy will be done.*

—— ver. 44. And *he went away, and prayed the third time*, ſaying the ſame words.

—— xxvii. 46, 50. Jeſus *cried out with a loud voice, ſaying, My* GOD, *my* GOD, *why haſt thou forſaken me?*

And St. *Mark* gives much the ſame account of *Chriſt's prayer to the Father*, as St. *Matthew*.

Mark xiv. 32, 35, 36. Jeſus *fell on the ground and prayed, that if it were poſſible, the hour might paſs from him.—Abba, Father, all things are poſſible unto thee—Take away the cup from me; nevertheleſs, not what I will, but what thou wilt.*

—— ver. 39. *And again he prayed*, and ſaid the ſame words.

—— xv. 34. Jeſus *cried with a loud voice, ſaying, My* GOD, *my* GOD, *why haſt thou forſaken me?*

Luke xxii. 41, 42, Jeſus *kneeled down, and prayed, ſaying, O Father, if thou be willing to remove this cup from me; nevertheleſs, not my will, but thine be done.* And again,

—— ver. 44. And Jeſus *being in an agony, he prayed more earneſtly.*

John xii. 27. Jeſus *ſaid, O Father, ſave me from this hour.*

—— xiv.

—— xiv. 16. Jeſus *ſaid, I will pray the Father, and he will give you another comforter.*

N. B. The whole xviiith chapter of St. *John's goſpel* is one continued prayer or addreſs of *Jeſus Chriſt* to GOD the Father, *viz.*

—— ver. 1. Jeſus *lifted his eyes towards heaven, and ſaid, O Father, the hour is come, glorify thy Son.*

—— ver. 3. *This is life eternal, to know* (or to acknowledge) *thee (O Father) to be the only true* GOD :——*and* (me) *Jeſus Chriſt to be thy apoſtle,* or meſſenger.

—— ver. 4. *I have glorified thee on earth, I have finiſhed the work which thou gaveſt me to do.*

—— ver. 5. *And now, O Father, glorify me with that glory, which I had with thee before the world was.*

—— ver. 6. *I have made known thy name,—— thine they were, and thou haſt given them to me.*

—— ver. 7. *Now they have known, that all things whatſoever thou (O Father) haſt given me are of or from thee.*

—— ver. 9. *I pray for them.*

—— ver. 11. *O holy Father, preſerve them whom thou haſt given to me.*

John xiv. 15. *I pray not that thou ſhouldſt take them out of the world.*

—— ver. 17. *Sanctify (thou) them by thy truth. —Thy word is truth.*

—— ver.

——ver. 20. *I pray not for theſe only.*

—— ver. 24. *O Father, I deſire that theſe whom thou haſt given to me may be where I am.*

—— ver. 25. *O righteous Father, the world hath not owned* (or acknowledged) *thee; but theſe* (he means his diſciples) *have owned, that thou haſt ſent me.*

The author of the epiſtle to the *Hebrews* has a very remarkable paſſage, chap. v. ver. 7. which our tranſlators refer to Chriſt's prayers before and at his paſſion; and no doubt the author of the epiſtle had *Chriſt*'s earneſt prayers at that time in his mind, when ſpeaking of Chriſt he ſays,—*That in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong cries and tears, unto him that was able to ſave him from death, and was heard,* (i. e. of GOD) *for his piety,* as our tranſlators word it in the margin: or, *he was heard for, or becauſe of his devotion,* as a word of the ſame original is thrice tranſlated, Luke ii. 25. Acts ii. 5. viii. 2. by our interpreters.

From the texts before-mentioned—and alſo from the very famous paſſage laſt recited, it is moſt evident,

1. That *Jeſus Chriſt* was exceedingly terrified, at the foreſight of his paſſion or death.

2. That he earneſtly prayed, and intreated GOD for deliverance from it; which prayer he by no means had offered to GOD, if he knew, that by his death

death he was to make ſatisfaction to his Father's juſtice for the ſins of the world; without which ſatisfaction, ſome vainly imagine, GOD could not be appeaſed, nor the elect ſaved, nor the eternal damnation of all mankind prevented.

3. That GOD *heard his prayers, becauſe of his piety or devotion.* And this is a clear demonſtration of his duty to, and dependence upon his GOD; or that he was *a pious and devout perſon.*

ΠΑΡΑΚΑΛΕΩ, ΠΡΟΣΕΥΧΟΜΑΙ. But I ſhall yet ſubjoin ſome other paſſages, which ſhew *his diſtinction from* GOD, and his certain perſuaſion who was his GOD, and whom he addreſſed as the ſole object of his adoration.

Mat. xiv. 23. *Chriſt went up into a mountain apart to pray.* Mark vi. 46. Luke vi. 12. *He continued all night in prayer to* GOD. Luke iii. 21. v. 16. ix. 18, 28, 29. xi. 1. xxii. 41.

Mat. xiv. 23. *Thinkeſt thou* (Peter) *that I cannot now pray to my Father,* &c.

ΕΝΤΥΓΧΑΝΩ. The author of the epiſtle to the *Romans,* and of that to the *Hebrews,* uſes this word twice of *Chriſt* applying to GOD for us.

Rom. viii. 34. Chriſt who *at the right-hand of* GOD *maketh interceſſion for us*—that is, to his GOD *and Father.*

Heb. vii. 25. *Seeing he ever liveth to make interceſſion for us.*

This

This interceſſion, literally underſtood, doth neceſſarily include the following truths, *viz.*

1. That the interceſſor, and he to whom the interceſſion is made, are two different and diſtinct beings.

2. That the interceſſor hath not in his own power to beſtow what he aſks of another for a third perſon.

3. That the interceſſion of *Chriſt* for his people, is his prayer to his, and to our GOD for them; even now when he is exalted, and ſitting at GOD's right-hand: which evidently demonſtrates, not only his *inferiority*, but his continuing in a ſtate of dependence on GOD, to whom he applies for favour to his people.

CHAP. XV.

The piety of JESUS CHRIST, *who praiſed or bleſſed* GOD, *and gave him thanks.*

ΕΥΛΟΓΕΩ, with its derivatives. ΕΥΛΟΓΗΤΟΣ is uſed as a proper name of GOD, as diſtinguiſhed from Chriſt, Mark xiv. 61. and uſed, ſeven times

times more, in bleſſing or praiſing GOD: but never applied to Chriſt, who is not ſtiled *the Bleſſed*, but *the Son of the Bleſſed*.

Mat. xiv. 19. xxvi. 26. *Chriſt looking up to heaven bleſſed* GOD, when he fed the five thouſand. And at the inſtitution of his laſt ſupper *he bleſſed* GOD, or, as in many copies, *he praiſed* GOD, not as we tranſlate it. Mark xiv. 22, 23.

Mark viii. 7, 8. *Chriſt* having taken the ſeven loaves, *and given thanks*; and after, when the few fiſhes were brought, *he bleſſed* GOD. And Mark xiv. 22. *he bleſſed* (GOD,) &c.

Luke xxiv. 30. *Taking bread, he bleſſed* (GOD,) &c.

Mat. xv. 36. *Chriſt*, having taken the ſeven loaves and two fiſhes, *gave thanks*. And again, xxvi. 27. *having taken the cup—he gave thanks*.

Mark viii. 6. Chriſt *taking the ſeven loaves gave thanks*.

Mark xiv. 23. Chriſt *having taken the cup gave thanks*.

Luke xxii. 17. Chriſt *having taken the cup gave thanks*.

—— xxii. 19. *Having taken the bread, and given thanks, he brake it*.

John vi. 11, 23. *After* Chriſt *had taken the loaves, he gave thanks. After the Lord had given thanks*.

—— xi.

—— xi. 41. *And Jeſus lifted up his eyes, and ſaid, O Father, I give thanks unto thee, becauſe thou haſt heard me.*

N. B. He prayed to GOD for *Lazarus*, and GOD heard Chriſt's prayer.

1 Cor. xi. 23, 24. Jeſus *having taken bread, and given thanks, he brake it.*

ΕΥΛΑΒΕΙΑ. Heb. v. 7. The author of this epiſtle, repreſents *Chriſt* addreſſing ALMIGHTY GOD, in the moſt earneſt and devout manner, in theſe words: *who when he had*, or having *offered up, prayers and ſupplications*, Δεησεις, *with ſtrong crying and tears unto him, who was able to ſave him from death*; *and he was heard for his piety.*

ΔΕΟΜΑΙ. Luke xxii. 32. *Chriſt* tells *Peter*, he had prayed for him, *that his faith might not fail.*

ΕΞΟΜΟΛΟΓΕΩ. Mat. xi. 25. Jeſus *ſaid—I thank thee, O Father, Lord of heaven and earth.*

Luke x. 21. Jeſus *ſaid—I thank thee, O Father, Lord of heaven and earth.*

N. B. It ought to be very much obſerved from all the foregoing texts, that our maſter JESUS CHRIST had deeply fixed in his mind the great principle of all true religion, which he himſelf mentions, Mat. iv. 10. *Thou ſhalt worſhip* (JEHOVAH) *the* LORD *thy* GOD, *and him only thou ſhalt ſerve.* Happy had it been for the chriſtian church,

church, if this divine rule had always been ſtrictly obſerved.

CHRIST's *humble geſtures in his devotions.*

As JESUS CHRIST always addreſſed himſelf to GOD *the Father* in prayer and thankſgiving, in the moſt dutiful and reſigning language; ſo alſo it is remarkable, that he uſed the moſt humble geſtures at the time of his prayer. For St. *Luke* ſays, Luke xxii. 41. *That Chriſt being withdrawn kneeled down and prayed, ſaying, O Father, if thou wilt, take this cup from me; nevertheleſs, not my will, but thy will be done.* ver. 44. *and being in an agony he prayed more earneſtly.*

St. *Matthew* ſays, Mat. xxvi. 39. That *Chriſt fell upon his face, and praying, ſaid, O my Father, if it be poſſible, let this cup paſs from me; nevertheleſs, not as I will, but as thou wilt.*

Rev. vii. 11. xi. 16. This geſture of adoration is aſcribed to the angels—*Who all ſtanding about the throne* (of GOD) *fell on their faces, and worſhipped* GOD—*and the twenty four elders fell on their faces, and worſhipped* GOD.

The poſture of *kneeling in the worſhip of* GOD was uſed by St. *Stephen*, Acts vii. 60. by St. *Peter*, Acts ix. 40. by St. *Paul* and his attendants, Acts xx. 36. Again, xxi. 5. they *kneeled down on the ſhore*, and prayed. And St. *Paul*, Epheſ. iii. 14. tells us his practice, *I bow my knees to the Father—*

Chriſt

riſt and *his diſciples* had learned theſe religious ltures from the practice of their *anceſtors* the *ws*. Pſalm xcv. 6. *O come, let us worſhip, and o down, let us kneel before the Lord our maker.*

CHAP. XVI.

ESUS CHRIST *taught his diſciples and others to keep the commandments of* GOD, *and he himſelf kept and obeyed the commandments of* GOD.

Iat. xxii. 36—40. JESUS being aſked by a lawyer, which is the great ommandment in the law, anſwered, *Thou ſhalt love he* LORD *thy* GOD *with all thy heart, and with all hy ſoul, and with all thy mind; this is the firſt and reat commandment: and the ſecond is like unto it, ou ſhalt love thy neighbour as thyſelf. On theſe wo commandments hang all the law and the prophets.*

Mark xii. 28—33. With little variation, the *angeliſt* St. *Mark* repreſents the like anſwer of hriſt. And theſe words alſo, *Jeſus anſwered, he firſt of all the commandments is, Hear, O Iſrael, ie Lord our* GOD *is one Lord*, or one JEHOVAH, &c

Luke

Luke x. 25—28. The lawyer aſks Chriſt, what he ſhould do to inherit eternal life? Chriſt aſks him, what is written in the law? How readeſt thou? The Lawyer anſwers,——*Thou ſhalt love the Lord thy* GOD *with all thy heart*, &c. *and thy neighbour as thyſelf.* To which Chriſt ſaid, *Thou haſt anſwered rightly, this do, and thou ſhalt live.*

—— xviii. 18, 20. Jeſus ſaid to the ruler, who aſked him what he ſhould do to inherit eternal life? *Thou knoweſt the commandments*, &c.

John xv. 8. Jeſus ſaith to his diſciples, *Herein is my Father glorified. that ye bear much fruit, ſo ſhall ye be my diſciples.* Ver. 14. *Ye are my friends, if ye do whatſoever I command you.*

Thus Chriſt taught. Now obſerve how Chriſt practiſed, and *paid obedience to his* GOD *and our* GOD.

—— iv. 4. Chriſt ſays, *I muſt work the works of him that ſent me.*

John xii. 49, 50. *I have not ſpoken from myſelf, but the Father who ſent me, he gave me commandment what I ſhould ſay, and what I ſhould ſpeak.—As the Father ſaid unto me, ſo I ſpeak.*

—— xix. 31. *As the Father gave me commandment, even ſo I do.*

—— xv. 10. *If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love.*

Ma-

Mat. v. vi. vii. contain Chriſt's ſermon on the unt, wherein he enlarges upon, and reinforces the commandments of GOD. chap. v. 19. *Whor ſhall break* (or diſpenſe with) *one of theſe leaſt mandments, and ſhall teach men ſo, he ſhall be led the leaſt in the kingdom of heaven: And whoſor ſhall do or teach them, the ſame* (or that perſon) *ll be called great in the kingom of heaven.* Chap. vii. . *He that doth the will of my Father*, &c. Chap. . 50. *He that doth the will of my Father*, &c. *is my brother*, &c. See the ſame, Mark iii. 35.

John iv. 34. *My meat*, ſays Chriſt, *is to do the ll of him that ſent me, and to finiſh his work.*

——— vi. 38. Jeſus ſays, *I came down from ven not to do mine own will, but the will of him t ſent me.*

——— x. 37. *If I do not the works of my Father, ieve me not.*

Heb. x. 7. 9. *Lo, I come to do thy will, O* GOD —v. 8. *He learned obedience by the things that he fered.*

Rev. xxii. 14. *Bleſſed are they that do his commndments.*

Rom. v. 19. St. *Paul* ſpeaking of Chriſt ſays, *the obedience of one man ſhall many be made righus.*

Phil. ii. 8. *Chriſt became obedient unto death.*

CHAP.

CHAP. XVII.

The words St. John v. 23.—*That all ſhould honour the Son, even as the Father—examined.*

THE words, ΩΣ and ΚΑΘΩΣ, *as* and *even as*, ſignify ſome ſort or degree of *likeneſs*; but very ſeldom ſignify a ſtrict equality in ſubjects compared.

In the *Greek claſſics* ως is often uſed to compare ſubjects, but does not imply an abſolute likeneſs, in all reſpects.

Mat. vi. 10. In the *Lord's prayer*, *Thy will be done on earth, as it is in heaven.* Luke xi. 2.

Mat. xix. 19. *Thou ſhalt love thy neighbour as thyſelf.* No writer ever underſtood this command in a ſtrict and abſolute ſenſe.

Gal. iv. 14. *But ye* [Galatians] *received me* [Paul] *as an angel of* GOD—*as Chriſt Jeſus.* The ſame word is frequently uſed in the book of *Revelations*, in the ſame manner and ſenſe.

Καθως is alſo uſed in the ſame manner; as appears from the texts below. Luke vi. 36. *Be ye merciful, as your Father is merciful:* parallel to Mat. v. 48. *Be ye perfect, as,* ωσπερ, *your heavenly Father is perfect.*

Joſian

John v. 23. *That all ſhould honour the Son, even as they honour the Father* who *ſent him*, is moſt abſurdly urged by the tritheiſts. As if a *Son*; a *prophet*; a *perſon ſent from* GOD; *a worſhipper of* GOD; *obedient to the laws of* GOD; *who preached thoſe laws*; *ſubmitted his will to the will of* GOD; *owned his Father to be his, and our only true* GOD; *died for his religion, and the cauſe of* GOD; *was raiſed from the dead by* GOD; *ſits on* GOD's *right-hand*; *intercedes with* GOD; could poſſibly be conceived to exact his diſciples ſhould honour him with the very ſame divine honours as they offered, by his command and example, to his GOD, and their GOD.

If the very ſame numerical acts of honour and worſhip are offered to *Father* and *Son* as two perſons, that is groſs, flat *ditheiſm*: if as one GOD, the infinite being, that is direct *Sabellianiſm*. But here it may be truly obſerved, and with aſtoniſhment too, that though many of the antient and modern apoſtate *chriſtians* urge this text in defence of the *equality* of the two firſt perſons, yet none of them, in any of their public liturgies, have in practice conformed to their own profeſſion; but moſtly and chiefly worſhipped the *Father!*

John xvii. 11, 22. Chriſt prays to the Father, *that his diſciples may be one* [in mind, &c.] *as he and the Father were one:* the text is ſo underſtood by all judicious commentators, and muſt be ſo understood.

1 John ii. 6. *He who ſaith, he abideth in him* [Chriſt] *ought to walk, even as he* [Chriſt] *walked; —purifyed himſelf, as he* [Chriſt] *is pure.*

—— iii. 3, 7. *My little children, let no man deceive you—he who doth righteouſneſs is righteous, even as he* [Chriſt] *is righteous.*

In theſe three laſt texts, there is an undoubted and very great inequality intended in the word, *as*; even our adverſaries themſelves being judges: and ſo there is in the ſame word, John v. 23. as the whole context manifeſtly ſhews. For when the enſnaring *Jews*, like our modern apoſtate chriſtians, falſely inferred, that *Chriſt*, by ſaying GOD *was his Father*, made himſelf *equal* or *like* unto GOD, ver. 18. Jeſus anſwers them with a double aſſeveration, *Verily, verily*—that is, I aſſure you of this, it is a very great and moſt certain truth, *that the Son can do nothing of himſelf: the Father ſhews the Son, what he himſelf is doing*, ver. 19, 20. See many other paſſages following in the ſame chapter, to the ſame purpoſe. Yet ſuch is the blindneſs of the preſent age, that Chriſt himſelf is not believed, when he rejects the modern falſe notions of him in the ſtrongeſt and plaineſt words, that can be ſpoken.

In ſhort if there was in the whole New Teſtament but that one place, John v. 23. where the word Καθως was uſed, yet the context alone would determine every candid reader to underſtand it as a

determine

mpariſon not of two ſtrictly equal, but in a lower
gree, and in an inferior ſenſe and meaning, by the
tly different predications of the two beings com-
red, *viz.* GOD and *Chriſt:* and the intolerable
nſequences that muſt attend the trinitarian ſcheme,
the ſenſe of its patrons were allowed to be true.
r if it be admitted, that in this text, *that all*
ſons ſhould honour the Son, even as they honour
Father, the words [*even as*] were intended to
an ſtrictly, that the ſame kind and degree of ho-
ur, even the higheſt, was to be given to the Son,
was given to the Father: then it muſt follow,
at chriſtians muſt neceſſarily have two ſupreme
jects of worſhip and adoration; which is an in-
lerable conſequence.

Beſides, to honour theſe two objects equally in all
ſpects would be impoſſible. For the Son who re-
ived, could not be honoured as the *Father, who*
ve or committed all power to the Son. And *ſent*
m, &c. The *Son* could not be honoured as
ather, or a firſt perſon in their trinity; nor as *un-*
rived, nor *independent*, nor *unbegotten*; when
e are directed by *Jeſus Chriſt* himſelf to *pray to*
e Father, and to *worſhip the Father*; Mat. iv. 10
hn iv. 23. and it is no where required, that his
ſciples ſhould pray to, or offer praiſe or thankſ-
ving to Chriſt, and when Chriſt himſelf actually
id all thoſe duties to the Father, chap. xvii. how

can we poſſibly be perſuaded from his example or direction, that we are to honour him as (that is, equally as, or as much as) we honour the Father? It is a moſt remarkable truth, in fact, that although ſome divines, ſome creeds have affirmed, and expreſſly declared, that *equal honour and glory ought to be given to Father, Son and Holy Ghoſt*; yet this has never been ordered or practiſed, in any of the antient or modern churches or liturgies; but moſt of the prayers have, either only or chiefly, been directed to GOD *the Father*, and few to the Son and Holy Ghoſt. So that in this the univerſal practice of all chriſtians hath never yet conformed to that falſe Athanaſian principle, of equal honour and glory, *&c.*

CHAP. XVIII.

The writers of the New Teſtament are very careful, when they ſtile Chriſt Lord, to diſtinguiſh him from the Lord his GOD.

ΚΥΡΙΟΣ; i. e. *Lord* or *Maſter*, muſt be diſtinguiſhed by the objects or perſons to whom it is applied; and not always underſtood in the high-

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eſt ſenſe; as may be ſeen by many texts in the *Old* and *New Teſtament*,

N. B. The LXX uſe Κυριος for *maſter* in our tongue above twenty times, Gen. xxiv. and in other places not a few. The 12th verſe, *Abraham's* ſervant gives the title of Κυριος to the GOD of *Abraham*; *O Lord* GOD *of my maſter Abraham.*——— 1 Sam. xxv. 30. applied in the ſame ſentence to GOD and *David*. The ſame word applied to kings, *&c.* and to GOD the King of kings very often.

1 Cor. viii. 5, 6. *As there are gods ſo called——— Gods many*, and *Lords many*;—*but to us* (chriſtians) *there is one* GOD *the Father—and one Lord* (a teacher or maſter) *Jeſus Chriſt*,——*N. B.* In this paſſage or context *teacher* ſeems to be meant by St. *Paul*; or Chriſt was the *only teacher*; but GOD the *only Lord, or Lord of lords.*

1. If there are *many gods ſo called*, they muſt be diſtinguiſhed: and if there are *many Lords*, they muſt alſo be diſtinguiſhed.

2. St. *Paul* actually and expreſſly makes the diſtinction, ſaying, but *to us* (chriſtians) *there is but one* GOD, *the Father*—and *one Lord* (or chief maſter) that is, inſtructor, *Jeſus Chriſt.*

3. In very many texts, our preſent *Engliſh* tranſlators render Κυριος, *Lord*; whereas it would be more fitly and properly rendered, as Διδασκαλος, *maſter, teacher*, or *inſtructor*, or *ſir*; as the tranſlators have done ſometimes; three times in St.

Mathew, ſeven times in St. *John*, and ſeven times in the *Acts*,

4. Jeſus was made *Lord and Chriſt*, Acts ii. 36. by him who is LORD of LORDS. Acts ii. 33. compared with 1 Tim. vi. 14, 15, 16.

5. The LORD GOD, and the *Lord Chriſt*, are *uſual*, but they are very *diſtinct characters* of GOD *the Father*, and of *Jeſus Chriſt*. Mat. iv. 7. *Chriſt himſelf mentions* the firſt character, *Thou ſhalt not tempt the Lord thy* GOD. Again, iv. 10. xxii. 37. *Thou ſhalt love the Lord thy* GOD.——*Note*, Chriſt himſelf, Mark xii. 29, 30. out of Deut. vi. 4. ſaith, *The Lord our* GOD *is one Lord*. Luke i. 32. GOD is moſt evidently diſtinguiſhed from *Chriſt*. Luke ii. 26. *The Lord's Chriſt*; i. e. *Chriſt* who was the *Son*, or *apoſtle*, or *meſſenger* of the *Lord* GOD, by *anointing*, i. e. by *appointment*. John xiii. 13, 14. *Ye call me teacher and maſter, and ye ſay well*. Acts ii. 36. *Him whom ye have crucified, hath* (GOD, ver. 33.) *made Lord and Chriſt*. iii. 22. vii. 37. Acts iv. 26. Rom. v. 1, 11. xv. 6. *Note*, Eſpecially that famous text or paſſage, 1 Tim. vi. 14, 15, 16. *Which appearance of our maſter Jeſus Chriſt, at his own time, he* (GOD) *will ſhew, who is the bleſſed and the only potentate, the King of kings, and the Lord of lords*. Rev. i. 8. *The Lord, who is, and was, and is to come, the almighty*. Note, These are the appropriate characters of *the* GOD *of our Lord* Chriſt. See Rev. iv. 8, 9. *Holy, &c. Lord* GOD

GOD *almighty*, &c. chap. vi. ver. 15, 16, 17. xv. 3. xvi. 5, 7. xix. 6. xxi. 22. Compare Acts ii. 34, 35. with Pſa. cx. 1. Mat. xxii. 44. Mark xii. 36. Luke xx. 42. where, it is evident, *the Lord* (JEHOVAH) *who ſaid unto my Lord*, (ADONAI,) *ſit thou on my right hand*, &c. are two diſtinct Lords. So St. *Peter* declared, Acts ii. 34, 35, 36. and expreſſly tells his *audience*, that GOD, who muſt mean the *firſt*-mentioned Lord, made the *ſecond-mentioned Lord, both Lord and Chriſt.*

Mat. xi. 25. *Jeſus* made his devout acknowledgments, and ſaid, *I thank thee, O Father, Lord of heaven and earth*, Luke x. 21. a title never given *to the Son*, or *Holy Ghoſt.*

—— xxii. 37. *The Lord thy* GOD, a title given by Chriſt to GOD; but never given to *Chriſt himſelf.* Luke i. 30—32. the angel ſaid of Chriſt, that the *Lord* GOD *ſhould give him the throne of David his his anceſtor.*

Luke ii. 26 The *Lord's Chriſt*; i. e. the perſon whom the LORD GOD had eſpecially named and appointed, *the meſſenger of his will.*

——— iv. 18. *Chriſt* ſaid of himſelf, as *Iſaiah* ſaid before him, *The ſpirit of the Lord is upon me:* meaning by *the ſpirit of the Lord* the *influence and inſpiration of his* GOD *and* FATHER.

Epheſ. i. 17. *The* GOD *of our Lord Jeſus Chriſt, the glorious Father! give you*, &c.

1 Tim vi. 14. *Until the appearance of our Lord* (or maſter) *Jeſus Chriſt; which in due time he* (GOD) *ſhall ſhew, who is the bleſſed and only potentate, the King of kings, and the Lord of lords.*

Rev. iv. 8, 11. xi. 15. xv. 3. xvi. 7. xix. 6. xxi. 22. are texts that fully diſtinguiſh the *Lord* GOD *almighty*, from our Lord (or maſter) *Jeſus Chriſt.*

For iv. 8—11. *The four living creatures* expreſſly own and *worſhip him who ſat upon the throne* in the character of *Lord* GOD *almighty:* which title is never given to Jeſus Chriſt. xi. 15. *Our Lord and his Chriſt.* And the words at ver. 16, 17. are very remarkable: *The twenty four elders, ſitting before the throne of* GOD, fall upon their faces, and *worſhip* GOD ſaying, *We give thee thanks, O Lord* [JEHOVAH] GOD *almighty.* Again xv. 3. They who had gotten the victory over *the beaſt*, &c. ſang and ſaid theſe words, *Great and wonderful are thy works, O Lord* [JEHOVAH] GOD *almighty*, &c. And this is there ſtiled the *ſong of Moſes, and the ſong of the Lamb:* becauſe it was both *taught and uſed by Moſes and the Lamb.* xix. 6. xxi. 22. xxii. 5. Now what they taught and practiſed ought to be *our rule* and *our practice.*

1. If it be ſaid, that Chriſt is ſtiled *Lord of lords*, Rev. xvii. 14. and xix. 16. it muſt, and ought always to be remembered, that the characters in both the contexts of theſe places plainly confine that ſtile to the *man Chriſt Jeſus*, who is there ſtiled the *Lamb*

ghting againſt the beaſt; and as one *riding on horſe*, and called *the faithful*, and *the true one*, *word of* GOD, &c. and overcoming the fol- of the beaſt, *&c.* Now it is certain, theſe ; and cannot be the characters of the SU- E GOD.

nd it muſt be remembered always, what St. aith, Acts ii. 32—36. that GOD, *who raiſed from the dead, and gave him the promiſe of the hoſt:* I ſay, GOD *made him both Lord and*

To what end? Why, *Phil.* ii. 11. that all own him *ſuch to the glory of* GOD.

t muſt be remembered, that whatever degree our is to be underſtood by the word Κυριος, *f lords*, St. *Paul* aſſures us expreſſly, Epheſ. 22. It is the gift of the GOD *of our Lord Chriſt*, ver. 17. compared, *For* GOD *by his power raiſed him from the dead*; *ſet him at his and*; *put all things in ſubjection to him*; *and m to be head over all things to the church.*

the epiſtle of the churches of *Lions* and *Euſebius's Eccl. hiſt.* lib. v. cap. 1. *Origen vatian.*

Dr. *Clarke's* Scripture-doctrine, page 40, 41.

Tillotſon in the ſecond ſermon of the divinity iſt. Biſhop *Fowler* of the deſcent, page 50. *Whitby* in loc. The very learned *Schmidius*. *nnet* in loc.

CHAP. XIX.

The account given by the evangeliſts, and the other holy writers of the New Teſtament, concerning JESUS CHRIST, *as a prophet.*

JESUS CHRIST being in his native country, and teaching his countrymen in the ſynagogue, in a very unuſual, but affecting ſtrain; ſome admired, but reflected upon his mean deſcent and relations, To whom he offers this to be conſidered: That *a prophet is not without honour, but in his own country and in his own family.* Mat. xiii. 57. Mark vi. 4. Luke iv. 24. John iv. 44.

Note, Here *Chriſt* ſpeaking to his *countrymen*, who ſlighted him, does not take upon him, or aſſume any other high character than that of a *prophet*; and if they had received *him* as *ſuch*, they had not been taxed with neglecting him, and other perſons of *that character*.

Mat. xvi. 13—20. Chriſt aſked his diſciples, *Whom do the multitude ſay that I am?* The diſciples anſwered, *John the Baptiſt*, others *Elias, or one of the prophets.* Chriſt then aſked his diſciples, *Whom ye ſay that I am? Peter* anſwers, Mat. xvi. 16. *The Chriſt, the ſon of the living* GOD. In Mark viii. 29. *Peter's* anſwer is, *Thou art the Chriſt.* In Luke

Luke ix. 20. *Peter's* words are *The Chriſt of* GOD.

In the texts here referred to, it is plain the people thought Chriſt to be a prophet; and his diſciples acknowledged him to be no more or other, than that prophet of GOD expected under the character of *Chriſt*, or the *Meſſias*.

N. B. Here was a moſt proper occaſion given and ſtarted by Chriſt, to declare and make known *his divine nature*, if he *truly and really had ſuch:* but St. *Peter*, and no doubt the reſt of the *diſciples* then preſent, knew nothing of it. He plainly declares his own opinion and notion, and tells *Chriſt*, he was the *Chriſt*, or *the Chriſt of* GOD, which, all know, ſignifies a perſon ſpecially appointed by GOD for ſome particular ſervice.

N. B, Here was a fair opportunity for *Peter* and *the diſciples*, to have ſet forth fully and clearly the whole nature and doctrine of *Chriſt's perſon*; and thereby prevented the infinite diſputes of after-ages. And had it been neceſſary, *Chriſt* himſelf would have told his diſciples: "You are not fully "acquainted with me, nor truly ſenſible *who I am*. "Your notions of me are vaſtly below the dignity "of my nature; I am a *divine perſon, equal with* "GOD, *co-eſſential, and con-ſubſtantial*, &c. *Be ſure,* "*you, above all things, mind and hold this truth as a* "*fundamental, without which you cannot be ſaved.* "And I, foreſeeing this will be queſtioned in after-"ages, give you fair warning."

But *Peter* and the diſciples knew better the perſon and character of their maſter; nay, his perſon and character was beſt known, undoubtedly, to them: and it is plain, that Chriſt approved of St. *Peter's* anſwer. *Chriſt* was fully ſatisfied with St. *Peter's* anſwer, and notion of him. But St. *Peter's* notion will not ſatisfy his pretended ſucceſſors, nor the after-ages, which have framed new fundamentals, and by councils and their decrees have formed a new Chriſt, and eſtabliſhed a new chriſtianity.

The ſenſe of the people or multitude was, that *Chriſt was a prophet.*

Mat. xxi. 11. and 46. *This is Jeſus the prophet of Nazareth.*

The multitude here again took *Chriſt* for a *prophet*: and notwithſtanding they had ſeen his miracles, did never infer his divine nature or godhead from the miracles, as the moderns; but pronouced or proclaimed him *bleſſed who came in the name of the Lord*, wiſhing him ſucceſs by their *hoſannahs.*

Luke vii. 11 and 16. The multitude with *Chriſt's* own diſciples, who ſaw the young man raiſed from the dead, *glorified* GOD, and ſaid, *a great prophet was raiſed up among them.* And (Mat. ix. 8. the multitude, who had ſeen *Chriſt* healing the *paralytic*) *glorified* GOD, *who had given ſuch power to men*, &c Alſo Mark ii. 12. Luke v. 25, 26.

John vi. 14. The five thouſand who were miraculouſly fed *&c.* did not raſhly conclude *Chriſt was* GOD;

God; but they inferred very juſtly, *This perſon is truly the prophet that was to come*, &c. Again, John vii. 40. The people who had ſeen his works concluded, *This is truly the prophet.* This was the ſenſe of the *blind man*, John ix. 17. though the blind of the preſent age ſee it not.

John iv. 44, *Jeſus* owns himſelf to be a prophet.

Luke xxiv. 13—19. The two diſciples going to *Emmaus* after *Chriſt*'s reſurrection met with him, as they were diſcourſing about him, *&c.* and told him expreſſly (not then perceiving him to be Chriſt himſelf) that *Jeſus of Nazareth was a man and a prophet, mighty in word and deed*, &c. It is here very remarkable, that our *Engliſh* tranſlators leave out the word [man] which in the original ſeems emphatical*. And further it is obſervable, that the two diſciples expreſs their high eſteem for *Chriſt* by ſtiling him *a man, a prophet, mighty in deed and in word before God and all the people.* Now theſe two diſciples muſt certainly for ſome time have intimately converſed with Chriſt and his apoſtles; and could not poſſibly be miſtaken in the true notion of him; which they plainly expreſs, by ſtiling him a *man* and a *prophet.*

N. B. But moſt remarkable, and ever to be inſiſted on in the caſe before us, is the ſenſe of no leſs

* See Judg. vi. 8. margin. The *Rhemiſh Teſtament*, which is a *Popiſh Tranſlation*, has in this text rightly inſerted the word [man] but our verſion omits it.

a perſon

a perſon than St. *Peter*; who cannot be ſuppoſed to have been unacquainted with the *perſon*, or *true nature* of *Jeſus Chriſt*, with whom he had moſt intimately converſed for three years; eſpecially after he with the reſt of the apoſtles had received *the gift of the Holy Ghoſt* at *Pentecoſt*: even this St. *Peter* when ſpeaking of *Chriſt* to the people in *Solomon*'s porch, Acts iii. 11—23. directly applies the words of *Moſes*, Deut. xviii. 15—18. *to Jeſus Chriſt, viz. A prophet will the Lord thy* GOD *raiſe up unto thee, from the midſt of thee, of thy brethren, like unto me. ——And I will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him.* And the very ſame words are applied to *Chriſt* by St. *Stephen*, Acts vii. 37. in his dying ſpeech to the people. And here it deſerves to be highly regarded; that theſe two perſons both agree to acquaint the people, that *Jeſus Chriſt* was *that very prophet* of whom *Moſes* ſpake and promiſed, that he was to be *raiſed up by* GOD, of *their brethren, the Jews*, and *alſo like unto Moſes*; and this prophet was to have *words put into his mouth*, and *ſpeak as commanded by* GOD.

Now this very character Chriſt verifies in his own words, John xii. 49. *I have not ſpoken of myſelf, but the Father who hath ſent me, he himſelf hath given me commandment or order, what I ſhould ſay, and what I ſhould ſpeak.* And to the ſame purpoſe are many other paſſages.

That

That *extraordinary prophecy* (in the book of *Revelations*) as it is expreſſly called, chap. i. ver. 3. is as expreſſly ſaid, ver. 1. *To be given to him* (that is, Chriſt) *by* GOD which plainly ſhews it did not flow, or proceed from *Chriſt*'s own *preſcience* or *fore-knowledge*, but was a revelation *he received* from and by the gift of GOD. And as *Chriſt* received from GOD that whole prophecy, called the *Revelations* in particular; ſo moſt certainly he did all the doctrine he taught, John vii. 16. and the words he ſpake in the name of GOD, by GOD's command. John xiv. 10. xvii. 8. and John iii. 35. and v. 36. xii. 49. xvii. 4, 7, 8.

Upon the whole matter, the evidence from the foregoing paſſages is ſo ſtrong, clear, and invincible, that whoſoever ſhall conſider it with due attention muſt acknowledge, that *Jeſus Chriſt* was a *man* ſent by GOD in the character of a *prophet*.

That *Chriſt* owned himſelf as ſuch, and claimed no higher honour than that of a *prophet*.

That his own apoſtles, and all his diſciples, received him as a prophet.

That all his countrymen, who were his followers, declared their higheſt eſteem for him, merely, and expreſſly, on account of that character.

That his perſon and character muſt undoubtedly be beſt known by his own countrymen, who were his admirers, conſtant followers for ſome years; and were his intimate acquaintance, and in continual con-

converſation with him, during his whole publick miniſtry, till his aſcenſion: and theſe owned, and believed him to be the *propheт of* GOD, and no more. And this opinion of him continued in *Judea*, his own country, amongſt his own countrymen and diſciples for a long time, two or three centuries after his death.

And hence it muſt follow, that all the higher titles, attributes, and honours, were not the language of his own time, his countrymen or his followers; but are truly, and in fact, the *ſtile* and *ideas* formed in *corrupting and corrupted after-ages* of the *apoſtate chriſtian church.*

CHAP XX.

JESUS CHRIST *a mediator.*

JESUS CHRIST is ſtiled a *mediator* by St. *Paul*, and by him alone; for Chriſt is not once mentioned by that character in the four goſpels, or by any other of the ſacred writers of the New Teſtament. The texts are theſe:

1 Tim.

1 Tim. ii. 5. *There is one* GOD, *and one mediator between* GOD *and men, the man Chriſt Jeſus.*

All men are agreed in the notion of a *mediator*, viz. that it ſignifies a perſon (or perſons), who by conſent of two or more adverſe parties interpoſes or acts as a reconciler between the parties at variance. The parties at variance are ſuppoſed by St. *Paul* to be GOD and the ſinful world; and *Chriſt* is a *mediator* between both, by declaring the will or mind of GOD in the goſpel, which is the rule of reconciliation, 2 Cor. v. 18, 19, 20. GOD *reconciled the world to himſelf by Jeſus Chriſt and his apoſtles*, &c.

Heb. viii. 6. (Chriſt) *is the mediator of a better covenant*, or a *more excellent* inſtitution.

—— ix. 15. *Mediator of a new covenant*, or inſtitution.

—— xii. 24. *Jeſus, the mediator of a (or the) new covenant*, or inſtitution.

Gal. iii. 19, 20. St. *Paul*, ſpeaking of the law, ſaith, that it *was ordained by the hand of a mediator, Moſes.)* And then he adds, that *a mediator is not a mediator) of one perſon*, or for one party; *but* GOD *is one—(party)* from whom *Chriſt* came, and was ſent with the *terms of reconciliation*, as a *mediator*, to offending, or ſinful man; who is *the other party*. or, as the ſame St. *Paul* hath informed us, 2 Cor. 18—20. *All things are from* GOD, *who hath by Jeſus Chriſt reconciled us to himſelf* (GOD) *who hath given*

given to us (apoſtles) *the miniſtry, and word c conciliation.—wherefore in Chriſt's ſtead we* (apc *beſeech you, Be ye reconciled to* GOD.

In the circumſtances of *Chriſt* acting as a *t tor*, and of other *mediators* among men, ther very obſervable difference. *Chriſt* acted from as GOD's miniſter between him and ſinful other mediators are agents or miniſters from : party between two other parties. *Chriſt* offer GOD (one party) GOD's whole terms, or ſche reconciliation: other mediators propoſe to e the two contending parties their ſeveral den and often alter, retrench, and abate the te one or both parties: but GOD's terms offe *Chriſt* could not admit of any abatement or tion; but were to be accepted, as the wiſe an cious terms of GOD, conſidered as a governor ing with his diſloyal ſubjects.

1. From theſe texts it appears, that St. *Pa Moſes* the *mediator* of the *law*, becauſe it v *Moſes*, as GOD's miniſter, that GOD deliver law to the *Jews*: and the ſame St. *Paul* call *Chriſt* a *mediator*, becauſe it was by *Jeſus* GOD delivered the goſpel, or word of reconci to mankind: and upon this general accour doth St. *Paul* give *Jeſus Chriſt* this *title*: thc is not improbable, that the *apoſtle* would no ſcrupled to have given *Jeſus Chriſt* the title *diator*, on account of any part or branch

duct or miniſtry: all which were the wiſeſt and
t effectual means of reconciling mankind unto
). Thus,

If we regard the *etymology* of the *Greek* word
ης, or the *Latin mediator*, both ſignify a per-
acting in any affair in the *middle*, between two,
variance, to reconcile them. *Chriſt* ſo acted,
oſing the terms of reconciliation from GOD to
. And it is moſt evidently the judgment of St.
l, that GOD, the *one* GOD, and the *one media-*
between that *one* GOD and *men*, are two diſtinct
gs, very *emphatically* mentioned in this text,
m. ii. 5. And this text is ſo expreſs and em-
ical in declaring, who is the mediator between
) and men, even the *man Chriſt Jeſus*, that it
rpriſing how it came to be affirmed in many
ern ſyſtems—that *Jeſus Chriſtus eſt mediator ſe-*
lum utramque naturam, i. e. as GOD *and man.*

And as it is moſt emphatically ſaid by St.
l, that the one *mediator between* GOD *and men*
the man Chriſt Jeſus, and not the *God-man*, as
e ſpeak: ſo it is evident thereby, that ſuch di-
s make GOD a *mediator* to himſelf: whereas the
r notion of a *mediator* neceſſarily implies a diſ-
t perſon from both the parties between whom he
mediator. And the notion of a mediator neceſ-
y ſuppoſes two parties at leaſt, or two perſons
nct from himſelf, between whom he is me-
or.

4. As

4. As St. *Paul* only hath uſed the *term mediator*, concerning *Jeſus Chriſt*, and in one ſenſe only, *viz.* as (Chriſt) was employed from GOD to declare, and to deliver his will to mankind, which will is the true and only *medium*, or means of our reconciliation to GOD: ſo we ſhould be very careful, that we do not frame new notions about *Chriſt*'s mediatorial office, foreign to, and inconſiſtent with the terms of that goſpel, which he as mediator, brought from GOD. He was a mediator appointed by GOD, and not by man; and was to act from GOD to man; not appointed by man to act from, or for them to GOD. In all his conduct living and dying, he acted as GOD's miniſter for the good of the world. And ſo in their degree did all his apoſtles, *&c.*

5. This word or character of *mediator* ſeems not to have been in uſe among the firſt chriſtians in *Judea*, or elſewhere, before St. *Paul*'s uſing it in his epiſtles. So the notion it expreſſed, and the word itſelf was nothing ſo common as in the later ages; who have advanced and tacked on ſundry ideas to this character, that it now paſſes for a common name of *Jeſus Chriſt*; without whoſe mediation, no favour or intereſt were to be obtained of GOD; as we find it in the concluſion of moſt of the modern prayers, both private and publick. But no ſuch term is to be met with, in any one ſcripture form of prayer; and perhaps rarely, if ever,

ever, found, in any prayer, now extant, in the writings of the two or three firſt centuries of the primitive church.

6. *Chriſt's mediation*, during his miniſtry on earth, conſiſted in his addreſſes to, and conferences with his diſciples, *&c.* upon divine, or religious ſubjects, Mat. v. vi. vii. in praying for them, John xvii. and in his beſeeching them to be reconciled to GOD. *Chriſt*, being now at the right-hand of GOD, no longer exerciſes this part of his mediation, excepting only that part, which may be his continual offering his deſires and petitions to GOD, for his people, the *church-militant*, and his repreſenting our ſtate, and wants, by his own requeſts to GOD for us, which may be more properly called his *interceſſion*.

CHAP. XXI.

What account the holy ſcriptures deliver to us, concerning JESUS CHRIST's *prieſtly function.*

JESUS CHRIST being born of *Jewiſh* parents, and in a nation where the prieſtly office was of ſpecial inſtitution, and in the higheſt eſteem, it might

might have been expected, that a perſon ſo remarkable, as the *future Meſſias*, ſo much deſired, and hoped for by the whole nation, ſhould have riſen out of *the tribe of Levi*, and been born to, and bred up in the higheſt character for piety and abilities, amongſt the whole ſacred function. A perſon ſo born and qualified might, in the judgment of men, have met with leſs oppoſition, and greater reverence and ſucceſs among *his own countrymen* over-run with bigotry and ſuperſtition, and a fondneſs for the rites of the *Moſaic* inſtitution. But the wiſdom of GOD, ſuperior always to the councils and notions of men, did not think fit to indulge human pride and opinion, in this choice of the inſtruments he is pleaſed to employ. In civil affairs, the ſucceſs depends upon abilities and addreſs; but GOD is not in his operations confined by ſecond cauſes in the greateſt appearing difficulties. *Aaron* was the perſon devoted to the prieſthood; but *Moſes* was GOD's oracle, and the leader of the people, from whom *Aaron* and the whole nation received their law, and political inſtitutions. As the divine wiſdom had preferred *Moſes* to *Aaron* in the whole revelation of the *Jewiſh law and economy*, ſo it pleaſed the ſame divine wiſdom, to paſs by the high-prieſt, and the whole order of prieſts, and to chooſe *Jeſus Chriſt* to be his apoſtle, that is, *the meſſenger to publiſh his* will to mankind.

As *Jeſus Chriſt* was not taken out of the order of the *Jewiſh* prieſthood, *Heb.* vii. 14. ſo he could not, according to the laws of the *Jewiſh* prieſthood, be conſecrated a prieſt, nor was he conſecrated a prieſt, or ever made a prieſt according to the *Jewiſh* law; this is moſt certain. The four *evangeliſts*, who wrote the *life*, and whole public miniſtration of *Jeſus Chriſt*, mention not one word of the prieſthood of *Chriſt*; nor once call him a prieſt, or high-prieſt, in all the goſpels. Nor is he called ſo in any other book of the New Teſtament, except in the epiſtle to the *Hebrews* only. It doth not appear to have been the purpoſe of GOD, that *Chriſt* ſhould act in the name or character of a prieſt; but of a preacher and publiſher of the goſpel of GOD. Yet the antient, and modern divines too, diſcourſe of *Chriſt*'s being a prieſt, and of his prieſthood, as expreſſly and literally, as if he had been conſecrated, or ſet apart to the prieſthood, by ſome certain extraordinary act of GOD for that very purpoſe.

And it is certain, that none of the divine writers make the leaſt mention of *Chriſt*'s prieſthood, except the author of the epiſtle to the *Hebrews*, and in that epiſtle only: ſo it is moſt certain to every careful and judicious reader, that all the paſſages of his prieſtly character in that epiſtle are merely and only alluſive; and are not to be underſtood, nay, cannot be underſtood in a literal ſenſe; and were not intended by that author to be underſtood in any

other ſenſe, than a ſenſe alluſive to the *Jewiſh* high-prieſt; and in a ſpecial ſpiritual ſenſe, relative to the chriſtian diſpenſation.

The deſign of the author of the epiſtle to the *Hebrews*, as moſt commentators agree, and indeed all muſt agree, who carefully peruſe it, was to ſhew, by ſeveral inſtances, the *preference of Chriſt, and the chriſtian inſtitution, to Moſes and the high-prieſt, and the Moſaic diſpenſations*. For this purpoſe, the author, in the firſt chapter, magnifies the character of *Jeſus Chriſt*, as one whom GOD, after all other meſſages to his people by his *prophets*, had at laſt reſolved to ſend under the character of *his Son*, a more extraordinary meſſenger than thoſe prophets: for GOD had made him the *ſpiritual heir of his inheritance the church*; and GOD by him (his prophet, apoſtle, or meſſenger) *new-formed the ages*, that is, times, and not the material world, as it is commonly miſunderſtood. And the author, *&c.* goes on to give *Chriſt* other *high characters*; as that he was a *ray of glory, and character of* GOD's *ſubſtance or perſon*; that is, *Chriſt* being a glorious *light* from GOD to enlighten the world; and to repreſent, as in an image, the nature, mind, and gracious intention and will of GOD to mankind; and bringing in and ordering by his powerful word (the goſpel) the whole ſcheme of religion in the chriſtian church; and having by the goſpel-rules of repentance and pardon *purged away*, or aboliſhed *ſin, ſat down on*

the

ight-hand of the majeſty on high, in the higheſt of reward and honour. Then it is added, that) gave *Chriſt* a more excellent name than to ngels, &c. *Thou haſt loved righteouſneſs and l iniquity, wherefore* GOD, *even thy* GOD, *hath nted thee* (Chriſt) *with the oil of gladneſs above ellows.* From this, the author infers, chap. ii. the *Jewiſh* converts ought to give the greater ition to what they had heard; otherwiſe how ld they eſcape, if they neglected ſuch means lvation, which were at firſt publiſhed by our er *Chriſt*, and confirmed by his hearers, GOD *atteſting what* Chriſt *preached*, &c. *by ſigns, lers, diverſe miracles, and gifts of the Holy t.*

nd further to ſhew the dignity of *Jeſus Chriſt*; uthor of the epiſtle tells us, that GOD had put *world* to come, that is, the chriſtian world, un- is conduct (by the laws of the goſpel,) and vned him with honour and glory, for ſuffering n in ſo patient, exemplary, and inſtructive a ner, as an excellent and beneficial pattern to is followers: for it was ſuitable to the wiſdom goodneſs of GOD, *by whom all things are, and vhom alone all things exiſt, to perfect* (Chriſt) *hief leader or guide of the chriſtian church*, in a ring ſtate; who before had led a *holy, harmleſs, life*, in the *active part of perfect obedience to vill of* GOD, ver. 10. And being a partaker

of human nature, (for in the innocent part of human life, *he was in all things eſſential like his brethren*;) his humane tenderneſs qualified him to act like a high-prieſt in things pertaining to GOD, with regard to the forgiveneſs of their ſins.

In the third chapter, *Chriſt* is propoſed to be conſidered as the *apoſtle* and *high-prieſt of our chriſtian profeſſion*, who was ſuperior in his character to *Moſes*. For *Moſes* acted as a *ſervant*, or *inferior miniſter* in his; but *Chriſt acted in his houſe as a ſon*; in which houſe, ver. 6. *chriſtians* who perſevere are ſaid to be partakers. Hereupon *ſtedfaſtneſs in religion*, and *a caution againſt apoſtacy*, are the contents of the reſt of that chapter. Now it is obſervable, that in the two paſſages, chap. ii. 17. and iii. 1. and indeed in all the places in the *Hebrews*, where *Chriſt* is ſtiled an high-prieſt, it doth not appear, that he is ſuppoſed to act in that character *while here on earth*, and before his ſitting on the right-hand of GOD; as will be more evident hereafter.

The next paſſage where *Chriſt* is called an high-prieſt, is in theſe words: Heb. iv. 14, 15. *We having a great high-prieſt, who is paſſed into the heavens, Jeſus the Son of* GOD. *Let us hold faſt our profeſſion. For we have not a high-prieſt who cannot ſympathize* (with us) *in our infirmities, but was tempted in all points like as we are, yet without ſin. Therefore let us come boldly unto the throne of grace*, &c. which paſſage

ſſage intimates, that our acceſs to the throne of ɔD's *grace*, or *favour*, may be with greater free- m, ſince we have at the right-hand of GOD a *gh-prieſt ſympathizing* with us, and as will ap- ar hereafter, *interceding for us*.

In the fifth chapter, we are informed that *Chriſt* as not a high-prieſt in the *ordinary Aaronical or- r*; but was called to that dignity by GOD; for : did not *aſſume*, but *received that honour from* OD. But how? Not in the *ordinary courſe*, as ere *the deſcendants of the tribe of Levi*; but after ıe manner or order of *Melchiſedec* (which order is x times mentioned, Heb. v. 6, 10. vi. 20. vii. 11, 7, 21.) to ſignify the preference and duration of ıe prieſthood of *Chriſt*, above that of the *Jewiſh igh-prieſt*: for this required a *ſucceſſion* in that of- ce, and *repetition of the ſacrifice*; whereas *Chriſt ves for ever to intercede for us*, having offered him- lf *once* (at his death) a ſacrifice to GOD, and moſt ɔceptable to GOD. Eph. v. 2. Heb. ix. 9—14, 26, 3. x. 1, 2, 3—12. And what were all other ſa- ifices if compared with *Chriſt*'s ſacrifice of him- lf? For this we may ſafely take the judgment the perſon, and his anſwer commended by *Chriſt*, lark xii. 33. viz. *To love* GOD, *with all the heart, ith all the ſoul, and our neighbour as one's ſelf, is more* ıat is, more valuable with GOD) *than all whole- rnt-offerings and ſacrifices*.

Chriſt's love of GOD and of mankind were his principles, and his entire obedience to the will of GOD, in his whole conduct, were his true qualifications for his ſpiritual prieſthood, and his miſſion from GOD was his conſecration or authority. He devoted himſelf to the *love*, *ſervice*, and *obedience of* GOD; and to the *love of ſouls* during his life, and at his death, and alſo after his death, by his *interceſſion* in heaven. The *ſacrifices and oblations*, after the law of *Moſes*, were not ſo acceptable to GOD, as *to do his will:* and therefore *Chriſt* is introduced, ſaying, *Lo, I come to do thy will, O* GOD. Heb. x. 6, 7.

Chriſt during his whole life, as all know, performed not one part of the *Moſaic* prieſthood, nor offered one ſacrifice, according to the law of *Moſes*. He could not, indeed, being not a deſcendant of the tribe of *Levi*, but *Judah*, receive a *Moſaic* legal conſecration, as hath been obſerved; what then could be the nature of Chriſt's prieſthood? That muſt be known, and is indeed determined by his whole *public miniſtry*, *viz.*

1. His teaching in *all places*, and on *all occaſions*, the *will and laws of* GOD, and his *entire obedience to* GOD's *will and laws*. Mat. v. vi. vii. &c.

2. His praying to GOD for his diſciples, and their ſucceſſors. John xvii.

3. His ſolemn thankſgiving offered to almighty GOD, Mat. xv. 36. xxvi. 27. Mark viii. 6. xiv. 23.

for

or himſelf and diſciples. See John vi. 11, 23. xi. 1. xvii.

4. His offering of praiſe to GOD with his apoſtles, Rev. xv. 3, 4, where are the words of the ſong of the Lamb, which he taught or uſed in praiſe of almighty GOD. See Mat. xxvi. 30. Mark xiv. 26.

And, 5. After he had, during his whole public miniſtrations, for the honour of GOD, and benefit of men, in one continued courſe of *active obedience*, teſtified his zeal for the intereſt of *truth* and *true religion*, by preaching and publiſhing the laws of GOD's *ſpiritual kingdom*, through all *Judea*, &c.; After this, I ſay, by an *extraordinary* and moſt *heroic ſpirit of paſſive obedience*, he reſigned himſelf to a painful and ignominious death; when he had thrice moſt earneſtly intreated GOD, *that bitter cup might paſs from him*; he at length *intirely ſubmitted himſelf to the will of* GOD, ſaying, *Nevertheleſs, not my will, but thy will be done!* Mat. xxvi. 39—44. Mark xiv. 35, 36. Luke xxii. 41—44. *This ſacrifice of himſelf to the will*, and in the *cauſe of* GOD, and for *the confirmation* of the *true religion*, which he had taught and practiſed, was in itſelf the *moſt excellent of all ſacrifices*, and moſt acceptable to *almighty* GOD: and a moſt noble and perfect example to all his followers, as St. *Peter* aſſures us, *Leaving us an example, that we ſhould follow his ſteps, and run the race that is ſet before us, looking*

unto (or conſidering) *Jeſus, as our chief and perfect guide in the ſtedfaſtneſs of our faith, who, for the joy that was ſet before him, endured the croſs, deſpiſed the ſhame, and then ſat on the right-hand of the throne of* GOD. 1 Pet. ii. 21—24. Heb. xii. 1, 2, 3.

The ſeveral ſacrifices of *Jeſus Chriſt* before-mentioned were in their own nature the moſt valuable oblations; as they were the *offerings of a moſt rational ſervice and homage to the moſt high* GOD, by a moſt excellent perſon, with whoſe whole conduct GOD was always well pleaſed. And from ſuch ſacrifices, *Chriſt* might well be ſtiled our *high-prieſt*, by the *author of the Hebrews*; and be preferred to the *Jewiſh high-prieſt* for the *dignity of his ſacrifices*, and *the ſuperiority of his miſſion and miniſtry*. For his *miſſion* was immediately from GOD; *his miniſtry* of the *higheſt uſe* and *benefit*; *his ſacrifices the moſt reaſonable ſervice of a moſt holy, excellent perſon*; whereas in compariſon of all theſe, the *ſacrifices* appointed by the *law* were *mere ſhadows*, or external figures and ſymbols; and only repreſented *things of a more ſacred, ſpiritual nature*, than themſelves. The offerings and ſacrifices appointed by the law were *external and viſible ſigns of the devotion* of the perſon who offered—but not certain ſigns of the ſpirit and temper, or ſtate of the mind: and without the real and ſpiritual frame of mind, they were of no value in themſelves; unacceptable to, and rejected by GOD.

GOD. Iſaiah i. 11—19. To what purpoſe is *the multitude of your ſacrifices unto me, ſaith the Lord?* ——*Put away the evil of your doings. Ceaſe to do evil, learn to do well.* And it is afterwards added, *Though your ſins were as ſcarlet, they ſhall be as ſnow. If ye be willing and obedient ye ſhall eat the fruit of the land.* See Pſalm l. 8. to the end. *Offer unto* GOD *thankſgiving, and pay thy vows to the moſt high: call upon me in the day of trouble.* Again, Mark xii. 33. *To love* (GOD) *with all thy heart—and thy neighbour as thyſelf—is more than all burnt-offerings and ſacrifices.* Heb. xiii. 15, 16. *May we offer always the ſacrifices of praiſe unto* GOD; *and to do good, and to impart good—are ſuch ſacrifices with which* GOD *is well pleaſed.* All good chriſtians are qualified to offer up ſuch ſpiritual ſacrifices, they being a *holy prieſthood:* and as St. John, Rev. i. 6. and v. 10. are made *kings and prieſts by Chriſt, to his own* GOD *and Father.* The ſum of the chriſtian doctrine on this head is,

1. *Chriſt* was not a *prieſt*, or *high-prieſt*, according to *the law of Moſes:* nor did he ever offer, as ſuch, any kind of ſacrifice appointed by that law for himſelf or others.

2. *Chriſt* was ſtiled a *high-prieſt, by the author of the epiſtle to the Hebrews*, upon better grounds, and more excellent reaſons, than the *Jewiſh prieſts:* for their ſacrifices were only *ſhadows*, and *external ſigns* of devotion; but Chriſt's whole innocent life, mi-

niſtry, and exerciſe of devotion and obedience towards GOD, living and dying, was *one continued ſacrifice of himſelf to his* GOD, and our GOD.

3. And the followers, or diſciples of *Chriſt*, who follow his rules and examples, are, and may be moſt juſtly ſtiled a *holy prieſthood*; for they offer, and are commanded to offer up *ſpiritual ſacrifices*, which are moſt acceptable to almighty GOD.

In what ſenſe, and with what views, *the death of Chriſt* is called an offering or ſacrifice to GOD, in the *holy ſcriptures*, will be conſidered in the following chapter, concerning the death of Chriſt.

CHAP. XXII.

Of the death of JESUS CHRIST.

JESUS CHRIST informed his diſciples privately, that he, *the ſon of man, ſhould be delivered to the chief prieſt*, &c. *and they would condemn him to die.* Mat. xx. 18.

Upon the foreſight of his death, *Chriſt* told his diſciples, xxvi. 36, 37, 38—45. that *his ſoul was exceeding*

exceeding ſorrowful, even unto death. Could this poſſibly be, if he was perſonally united with the *divine nature?* And if he had, as ſome ſpeak, undertaken, *by compact with* GOD *the Father, to ſatisfy* GOD's *juſtice, and to ſave the elect by his death?* So far were ſuch thoughts from Chriſt's mind, that *he fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me; yet, not as I will,* or deſire, *but as thou wilt.* Could *Chriſt* pray to the Father againſt his own (pretended) compact with the Father? Could *Chriſt* earneſtly deſire to avoid making the *great and only atonement* (as ſome ſpeak) for the *ſalvation of the elect?* What reaſon had *Chriſt* to pray to the Father, if *Chriſt* was GOD himſelf?—But he well knowing his *dependance on* GOD, prayed a ſecond time, ſaying, *O my Father, if this cup may not paſs from me, except I drink it, thy will be done.* An act of a moſt reſigned ſubmiſſion to the will of GOD! An excellent pattern to all his followers!—To expreſs his own humble and earneſt requeſt to GOD to ſave him, and his ſubmiſſion to GOD's will, he withdrew a third time, and prayed (to GOD *the Father,) ſaying the ſame words.* His repeating thrice, this devout act of prayer to GOD, is the higheſt demonſtration of his dependance upon, and his reſignation to the will of GOD; and could be no more, or other, than the act of a moſt pious and religious perſon,

intirely devoted to ſubmit to the divine will and pleaſure.

St. *Mark* repreſents this paſſage of *Chriſt's* behaviour, in proſpect of his death, almoſt in the ſame terms: Mark xiv. 32—39. which moſt evidently demonſtrates, 1. How unwilling he was to ſuffer death. 2. How earneſtly he prayed to *the Father* for deliverance. 3. How he ſubmitted, at laſt, his own will to the will of *his* GOD. 4. How little it is poſſible from his words to infer, *his compact with* GOD *to ſuffer death, and to atone* GOD *for the ſins of mankind*, &c. 5. How laſtly, he cried out with a loud voice, ſaying, *O my* GOD, *O my* GOD, *why haſt thou forſaken me?*

St. *Luke* hath the ſame account in ſubſtance; Luke xxii. 41—45. for he ſaith, *Chriſt* withdrew from his diſciples, and *kneeling down, he prayed, ſaying, O Father, if thou be willing to remove, or take away this cup from me; however, not my will, but thy will be done.* After which words, St. *Luke* adds theſe very remarkable words:—*And there appeared unto* Chriſt *an angel from heaven, ſtrengthening him.* Had *Chriſt* been GOD in the higheſt ſenſe, no angel or being can be ſuppoſed, or could poſſibly ſtrengthen or ſupport him. Yet after this, his fear and trouble of mind was ſo great, that St. *Luke* ſaith, *Chriſt was in an agony,—prayed more earneſtly, and his ſweat fell from him like drops of blood.* How great was his reluctance! How moſt earneſt was

his

his prayer! And how moſt exemplary his reſignation! Are all theſe the proper acts of a perſon, who was GOD *by eſſence, or nature?* Are they not the acts of a man, and of a man truly pious, and religious? Whoſe laſt words, as he was expiring, were, *O Father, into thy hands I commend* (or reſign) *my ſpirit.* Words moſt proper for a dying perſon, and taken out of Pſalm xxxi. 5.

St. *John* more briefly mentions *Chriſt*'s words thus: *Now is my ſoul troubled, and what ſhall I ſay? O Father, ſave me from this hour; but for this I came to this hour.* John xii. 27. That is, notwithſtanding I have prayed to be ſaved from this hour, yet am I come hither to ſubmit; and that not my will, but GOD's will may be done.

The *author of the epiſtle to the Hebrews*, v. 7, 8. plainly refers to this conduct of *Chriſt*, ſaying, that *Chriſt in the days of his fleſh offered up prayers, and ſupplications, with ſtrong crying and tears, to him who was able to ſave him from death*; and *was heard for his piety*, or reverence. Now theſe words plainly expreſs *Chriſt*'s deſire, his earneſt deſire to avoid ſuffering; but his ſubmiſſion to ſuffer, if it were GOD's *will* that ſo it ſhould be.

Thus far we find not one word in the four evangeliſts, *&c.* that intimates in the leaſt, that any *agreement* or *compact had been made between him and* GOD *the Father*, for *Chriſt*'s ſuffering death by way of *atonement or ſatisfaction to* GOD, *&c.* But

all the words of *Chriſt* moſt ſtrongly ſhew the contrary:

1. That his mind was exceedingly troubled when his death drew near.

2. That he *moſt earneſtly beſought* GOD, *though with ſubmiſſion*, that he might not die.

3. That *Chriſt*'s behaviour was pious, devout, and reſigning to the will of GOD.

4. That *Chriſt* owns that his will was to be ſubmitted to the will of GOD *the Father*, as the *moſt wiſe*, and *unerring rule* of *Chriſt*'s behaviour on this great occaſion.

5. That all this conduct demonſtrates inconteſtably, that *Chriſt* knew nothing of a *ſecret compact* between the *ſacred three*, before his ſuppoſed incarnation; wherein it was agreed, that he ſhould be incarnate, and ſuffer death for the ſins of the world. Should he, if conſcious of ſuch agreement, yet complain as he did, *O my* GOD, *O my* GOD, *why haſt thou forſaken me?* The very words uſed by *David* in his diſtreſs.

6. Conſequently, *Chriſt himſelf* knew not, and was not in the leaſt conſcious of any *perſonal union of the divine nature with him*, or that it was perſonally united to him. Had he been *truly* GOD *and man in one perſon*, he (that one perſon) could not have complained, and ſaid, *O my* GOD, *O my* GOD, *why haſt thou forſaken me?* Mat. xxvii. 46. Pſa. xxii. 1.

Theſe

Theſe are the true circumſtances of Chriſt's behaviour before and at his death.

After his reſurrection, St. *Matthew* and St. *Mark* mention no words ſpoken by *Chriſt*, but *that he had received all power and authority from* GOD; and thereupon *he ſends his apoſtles to preach or make diſciples in all nations, by teaching them to obſerve whatever he had commanded them.* Mat. xxviii. 10, 19, 20. Mark xvi. 15—18.

St. *Luke's* account hath more particulars, *viz.* That *Chriſt reproved his apoſtles*, &c. *for their unbelief——opened the ſcriptures——eat with them——told them from the ſcriptures, that Chriſt was to die, and riſe on the third day——that repentance and forgiveneſs of ſins ſhould be preached or publiſhed to all nations, beginning at Jeruſalem—ordered his apoſtles to wait at Jeruſalem, till they were endued with power or authority from on high.* And laſtly, *He bleſſed them.* Luke xxiv. 25—30.

St. *John* mentions other words ſpoken by *Chriſt*, as, *Go tell my brethern, I am aſcending to my Father, and your Father; to my* GOD, *and to your* GOD. *As my Father hath ſent me, I alſo ſend you. Whoſeſoever ſins ye ſhall remit, they are remitted; whoſeſoever ye ſhall retain, they are retained.* Peter, *loveſt thou me? feed my ſheep*, &c. John xx. 16—29, xxi. But not one word is mentioned by *John* from *Chriſt*, of his dying in our ſtead? to ſatisfy GOD's juſtice; to propitiate GOD for us; *to purchaſe by his death our redemption,*

redemption, and life eternal. Which doctrines are now highly magnified, and much inſiſted on every where, as the ſole foundation of all our hopes of any favour from *almighty* GOD.

If *Chriſt during his whole miniſtry*, at the *time of his death*, and *after his reſurrection*, made no mention of the doctrines before-ſaid: it will be proper to enquire, what notions were *held by his diſciples concerning his death*; and are delivered to us in all the writings of the *New Teſtament*. And my enquiry ſhall begin, and proceed through all texts where the word Θανατος is uſed to expreſs the *ends and death of Chriſt.*

ΘΑΝΑΤΟΣ. When his *death* drew near, *Chriſt* ſaid, *his ſoul was exceeding ſorrowful, even to death.* Strange! What! When by *his death* he was *to ſave the elect?* Had that great undertaking quite ſlipt his memory? Can it be ſuppoſed, he repented of that undertaking; and moſt earneſtly prayed to *his* GOD *and Father to be ſaved from that very death, by which the world*, or the *elect* were to be *ſaved?* Mat. xxvi. 37—44. Mark xiv. 34—39. Heb. v. 7, 8, 9. He ſubmitted, he died, and himſelf *learned obedience*, paſſive obedience *by his death.* And by this *laſt act of obedience*, added to his active and paſſive obedience in the whole courſe of his life, he became *perfect in his duty to* GOD, and a perfect *example, guide and pattern of obedience, to all that obey him*; and the moral

moral agent, or *inſtrumental cauſe* under GOD, of bringing his followers to *eternal life.*

St. *Peter* in his firſt ſermon to the *Jews*, Acts ii. takes notice of *Chriſt*'s *crucifixion*, and *death*, and of his *reſurrection* at large; and that GOD *made him Lord and Chriſt:* but *not one word* in the whole *ſermon* is found, of *Chriſt*'s *death* being an *atonement, propitiation, ſacrifice, a ſatisfaction to divine juſtice.* Nor are theſe new doctrines hinted at in St. *Peter*'s ſecond ſermon. Acts iii. But he exhorts his hearers in both ſermons, *to repent, that their ſins might be forgiven.* Nor does he uſe the word *death* [Θανάτος] in either of *his epiſtles.* In what *other words*, and with *what ſenſe*, he ſpeaks about the *death* and *ſufferings* of *Chriſt*, will be conſidered hereafter; when he, and the other learned writers, mention *Chriſt*'s *death in other terms.*

The apoſtle St. *James* hath not once mentioned the death of *Chriſt* by the word Θανάτος, nor Αιμα.

St. *John* in his goſpel doth not once uſe the word concerning the *death of Chriſt: nor once in his epiſtles: nor once in his Revelation.*

St. *Paul* in his epiſtles hath mentioned [this word Θανατος, when ſpeaking of] the death of Chriſt often. As Rom. v. 8, 10. where he ſaith, *That* GOD *had recommended his love to us, in that when we were yet ſinners, Chriſt died for us——If when we were enemies, we were reconciled to* GOD *by the death of his Son, much rather,* or much more, *we*

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being reconciled (to GOD) *we ſhall be ſaved by his life.* In which words, five particulars are very obvious.

1. That *the love of* GOD *to us, is firſt recommended to us for our regard.* For *that love*, and *that alone*, is the firſt and principal cauſe, and reaſon of all the benefits which *chriſtians* receive, or can receive by, or from any other being: for GOD *ſo loved the world, that he gave his only-begotten Son.* &c. John iii. 16.

2. That Chriſt dying for us, was the effect, and not the cauſe of GOD's love to us.

3. That Chriſt's death is not in this paſſage mentioned as a *ſacrifice* or *ſatisfaction* to GOD for us; but as an inſtance of GOD's love to us.

4. That the death of Chriſt being conſidered by us, as *one ſtrong motive*, to incline us to receive a doctrine he ſo confirmed, and to follow his example of patience and reſignation: (that is, to be *good chriſtians)* the life of *Chriſt riſen from the dead*, is a much ſtronger motive, and encouragement to perſevere in our chriſtian ſtate.

5. That, though the moderns lay the greateſt ſtreſs of our ſalvation upon the death of Chriſt; as if our ſalvation was more owing to GOD's *Chriſt* than to to GOD *himſelf:* yet St. *Paul*, in the text forecited, lays much greater ſtreſs upon the conſideration of *Chriſt's being raiſed to life.* St. *Paul's* reaſoning is certain—for as *Chriſt's dying for us* (that is, *for our benefit)* was the higheſt motive he could lay before

us

s, to receive his doctrine, and follow his example: ɔ God's *raiſing him to life* was the ſtronger mo-ve, and a much higher encouragement for Chriſt's ollowers to perſevere in his religion, in hopes of eing raiſed and rewarded, as he was. Rom. vi. 4, '. *His obedience to death, even the death of the croſs,* vas the reaſon for which God *highly exalted him.* 'hil. ii. 8. 9. And his example, and God's re-ard of *Chriſt*'s obedience, are ſet before us to en-ourage our obedience, and fortify our patience and ope, that if we are *planted with him in the likeneſs f his death, we ſhall alſo in the likeneſs of his reſurrec-on.* Rom. vi. 5.

Much to the ſame purpoſe doth the author of the piſtle to the *Hebrews* expreſs himſelf, chap. ii. 9, 0, 11. *We ſee Jeſus on account of his ſuffering eath crowned* (that is, rewarded) *with glory and onour*; *that* (or for this end that) *he might, by the avour of* God, *taſte of that death for the benefit of ll, who were willing to be conformed to him, and his xample in his ſufferings. For it was ſuitable to the iſdom of* God, *who was leading many ſons to glory, make him* (Chriſt) *a perfect guide to ſalvation by is ſufferings: by which he learned obedience* (or ſub-miſſion) *even to death*; and *by that* true and bſolute paſſive *obedience, became a finiſhed* (or a omplete inſtrumental) *cauſe* (under God) *of ſalva-ion*; that is, *to all that obeyed, or hearkened to him,* s he had to God. Heb. v. 8, 9.

own

To the ſame purpoſe, the love of GOD is in other terms mentioned again. Rom. viii. 31, 32. *If* GOD *be for us, (or our* friend) *who can be againſt us? Who ſpared not his own Son, but hath delivered him up for us all; how ſhall he not with him, freely give us all things?* Now it is evident from theſe paſſages, that if St. *Paul laid much ſtreſs upon the death of Chriſt*, as a motive and example to *perſevere* in a courſe of piety, and the *true chriſtian religion:* he hath laid a *much greater ſtreſs* upon *Chriſt's being raiſed by* GOD *from death to life*; as a ſuperior encouragement to all his followers, to hope, that *if they are planted together with him in the likeneſs of his death, they ſhall be alſo in the likeneſs of his reſurrection*, Rom. vi. 4, 5. In this ſenſe *Chriſt* taſted of death for every one's benefit. Heb. ii. 9, 10.

Ends of CHRIST's *death.*

St. *Paul* mentions it as one end of *Chriſt's life, death*, and *reſurrection*, viz. that *he might be Lord* (or chief) *of the dead and living*. Rom. xiv. 7, 8, 9—15. 2 Cor. v. 15. Whether we *eat* or *drink*, *live* or *die*, in all theſe, in our whole conduct, we are to regard *Chriſt* as our *lord, maſter, guide*, and *judge:* we are his diſciples, ſervants, followers, and are in all things to obſerve his rules, and his conduct, as our pattern, and not our own wills, *&c.* For we are not ſo our own, as to act according to our own wills, but Chriſt's; who in his life, death, and at his reſurrection, had always this in view, that we ſhould

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ı as our maſter, guide, and governor, and upon us to grieve our chriſtian brother; would not be acting by the rule of *chriſtian* nor the example of *Chriſt who died for him*, was his love to *him*, *the brother* you have , grieved, and ſet at nought. To the ſame is St. *Paul*'s diſcourſe. 1 Cor. viii.

ıer end of Chriſt's death was to demonſtrate niſſion to the will of GOD. His words vhen he earneſtly beſought GOD that he ɔt ſuffer death; Mat. xxvi. 39. *Neverthe- as I will, but as thou wilt.* And we are b. v. 8. *He learned obedience by the things ſuffered.*

ends of the ſufferings and death of *Chriſt*, tioned by the *author of the epiſtle to the He-* i. 10. ad fin. *It became him* (GOD) *for re all things, and by whom are all things, leading many ſons to glory, to make perfect guide of their ſalvation by* (his) *ſufferings.* e had ſaid, Chriſt the firſt and chief leader in the way of ſalvation, ought to be made a ɔ and perfect guide and pattern to his fol- in his paſſive as well as in his active virtues. s paſſive virtues he ſanctified, that is, pre- mſelf for his ſufferings; and his followers, e the *ſanctified* (and *Chriſt* who ſanctified y GOD's *truth)* are the children of the ſame whom Chriſt therefore calls *his brethren;* ıe was willing, to the laſt, to inſtruct by his

admirable

admirable conduct juſt before he ſuffered, and in his laſt ſufferings.

At his death, *Chriſt*, who, when he was *tempted by the devil*, overcame that tempter, ſo he ſhewed his followers the way, the true and only way, how he overcame the devil, and the fear of death. For *Chriſt* is repreſented as ſpeaking an Επινικιον, as in his triumph. *I will declare thy name* (O GOD) *unto my brethren; in the midſt of the church will I ſing praiſe unto thee.——I will put my truſt in him*, Heb. ii. 12, 13.

In ſhort, as the ends of Chriſt's death and ſufferings, which are commonly much inſiſted on by the moderns, are not found in expreſs terms in any one text in all the bible, it is really amazing, that certain doctrines, much in eſteem, ſhould gain ſuch great credit among chriſtians when it is owned, and freely acknowledged by all, that thoſe doctrines are inconſiſtent with, and contrary to the common principles of reaſon; and may be demonſtrated to be inconſiſtent with the wiſdom, juſtice, and goodneſs of GOD, in his government over intelligent beings.

Much ſafer, and indeed wiſer, are thoſe chriſtians who are content with believing thoſe ends of Chriſt's death and ſufferings, as are plainly and expreſſly mentioned in the holy ſcriptures, and are cautious of receiving doctrines, and reſting their faith upon phraſes, in our tranſlation, obſcure, ambiguous, and of an uncertain ſignification.

CHAP.

CHAP. XXIII.

ΥΠΕΡ. *The various ſenſes of it in the New Teſtament.*

THIS *prepoſition* very often ſignifies *for the benefit of, on account of, for the ſake of,* &c. In the New Teſtament the places are numerous, and are ſo tranſlated by our *Engliſh verſion,* when uſed with a *genitive.* The great queſtion is, whether it is ever uſed at all, by or with *Jeſus Chriſt, or any of his names or characters,* to ſignify *his ſuffering inſtead of, or in the place of mankind, or of his followers and diſciples?*

But upon a careful review of all the places in the four evangeliſts, where ὑπερ is uſed, it does not appear by any words ſpoken by *Chriſt* himſelf, or any one of his diſciples, that he would have his followers believe, *That he was to die, or lay down his life in their ſtead,* as *their repreſentative,* or *to ſatisfy the juſtice of* GOD *in their room or place.* Luke xxii. 19, 20. *Chriſt ſpeaks of his body given, and of his blood ſhed for his apoſtles.* Which muſt mean *for their benefit,* to inſtruct them by his example of reſignation to GOD, dying in the *cauſe of truth,* and out of love to his diſciples: that they ſhould tread in his ſteps. 1 Pet. ii. 20, 21—24. *If for doing good*

you

you ſuffer with patience, this is acceptable to GOD: *becauſe Chriſt* [thus] *ſuffered for us* (περι ημων, in good MSS. with regard to us) *leaving us an example for our imitation—for he bore upon the croſs our ill uſage*, which was *our ſins*; to what end? Not to ſatisfy for our ſins, *&c.* that is never once ſaid in all the bible: no; but to what end? *That we ſhould forſake our ſins, and devote ourſelves to a righteous, holy life.* This, and this alone, was the great end of the ſufferings of Chriſt. However, let us enquire how this is expreſſed by υπερ in the other remaining writings of the *New Teſtament.*

That *Chriſt died for us* is expreſſed by υπερ in many paſſages in the epiſtles; that is, *he died for our benefit*, as *an example of patience, reſignation, and for our inſtruction.*

And the great end of his death is pointed out by St. *Paul*, thus: 2 Cor. v. 15. *If Chriſt died for all*, it was for this end, *That they who are alive ſhould not henceforth live unto themſelves, but unto him, who died for them, and was raiſed again.*

We beſeech you, *in Chriſt's ſtead.* 2 Cor. v. 20. Again, xii. 10. In diſtreſſes *for Chriſt's ſake*, &c. As hath been intimated already; we meet with ſuch paſſages, as theſe

Again, Gal. i. 4. The *end of Chriſt's death* is plainly expreſſed thus: *who gave*, or delivered *himſelf* up *to death for our ſins:* note, *That he might deliver us from this preſent evil world.*

More

More plainly, Tit. ii. 14. *Chriſt gave himſelf for us, that he might deliver us from all iniquity, and form us a peculiar people, zealous of good works.*

Eph. iii. 1. *Paul* ſays he was *a priſoner of Jeſus Chriſt, for* the ſake of *you Gentiles*, ver. 13. he peaks of his tribulation for their ſakes; vi. 20. for he *goſpel's ſake* he was in bonds.

Phil. i. 29. *To you it is given——to ſuffer for Chriſt's ſake.*

St. *John* diſcourſing of the *love of our brethren*, 1 Epiſt. iii. 10—18, after ſome remarkable arguments uſed to enforce the practice of that great duty, mentions at laſt the higheſt inſtance of the love of our brethren, in the death of *Chriſt*; and infers that we ought to die for our brethren: as *Chriſt laid down his life for us, we ought to lay down our lives for the brethren.* ver. 16. In this text, υπερ muſt ſignify *for the benefit of*, and out of kindneſs and love to the brethren; but cannot mean to ſatisfy God in their *room, place* and *ſtead.* In ſhort, what *Chriſt* did for us, we ought to do for others. This higheſt inſtance of love of the brethren was *heroically* practiſed by the glorious company of the apoſtles, *&c.* And *Chriſt* tells us, John xv. 13. *Greater love than this hath no perſon, that a man lay down his life for his friend.*

St. *Paul*, who hath often uſed the phraſe or form of ſpeech, namely, that *Chriſt died for us*, infers very juſtly, that *Chriſt* greatly loved us.

That

That we ought to love one another, becauſe Chriſt ſo loved us, as to die for us, that is, for our benefit.

That we ought to *die unto ſin*, and *live unto righteouſneſs*. Rom. vi. 3—13. and live to the honour of *Chriſt* our maſter, *who died and was raiſed again for us*. 2 Cor. v. 15. Tit. ii. 14. *He taſted death for every one*, that he might become a complete guide to his followers. Heb. ii. 9, 10.

St. *Peter* expreſſeth very clearly *this end* of Chriſt's ſufferings. 1 Pet. ii. 20—24. *If in well-doing ye ſuffer patiently, this is acceptable* with *or to* GOD. *And ye were invited* [into the chriſtian ſtate] *that as Chriſt ſuffered for us, he left us an example, that we ſhould follow his ſteps.——He ſinned not under his ſufferings, reviled not, threatened not, who bore our ſinful uſage of him on the croſs*, for what end? to atone or ſatisfy GOD? By no means. But for this end, *ver.* 24. *That we dying unto ſin might live unto righteouſneſs*.

And he inſiſts upon the very ſame point, in theſe words, 1 Pet. iv. 1. *Chriſt having ſuffered for us, we are to be armed*, or prepared *with the ſame good intention*; *to die unto ſin, and live unto righteouſneſs*. Thus conſidered, *Chriſt*'s ſtripes, wounds, and ſufferings, will become our cure, and heal the wounds of our ſins. When we conſider rightly how he taught, lived, and died, we ſhall alſo *die unto ſin, and live unto righteouſneſs*.

When

Chriſt inſtituted what is now called the
, or the *Lord*'s *Supper*, as a *memorial*, by
ſ *death*, or *dying love* was to be *commemo-*
: ſaid, as St. *Luke* hath it, Luke xxii. 19,
alſo St. *Paul* to the ſame effect, 1 Cor. xi.
his body was to be given, and his blood to
or you, the twelve who were then with
ainly intimating his death to be at hand;
e plainly intimating his love for them, by
em, that his body was to be given, and his
be ſhed for them in particular. And no
had a particular regard for them, in this
verſe with them, who were then terrified
ir loſs in his approaching death. A death
ıt ſhake their conſtancy: and therefore to
n their perſeverance, he ſpeaks of himſelf
on prepared to ſuffer death, *for their bene-*
advantage. The words here uſed by St.
l St. *Paul*, υπερ υμων, are much inſiſted on
ſtic writers; but it is evident they are not
ır their opinions: here is expreſſed no *ſub-*
in our place and ſtead; *no imputation of our*
hriſt; *no imputation* of his *active* and *paſſive*
us; *no ſatisfaction to divine juſtice*; *no no-*
: *purchaſe*. I ſay, not one word of *all theſe*
its are mentioned in expreſs terms. St.
xxvi. 28. and St. *Mark* xiv. 24. it is ob-
uſe not theſe words υπερ υμων, but theſe,
ων, which prepoſitions may be underſtood

as ſynonimous terms; and ſtrictly ſignify, *for, concerning*, &c. in a multitude of inſtances. And the words [for, and concerning] in our language being terms of great latitude in their meaning, and by ordinary uſe denoting no particular end, or purpoſe; their certain uſe and ſignification muſt be collected and determined by the light and deſign of the text itſelf, or the context, parallel places, *&c.*

The uſe of the words *ενεκα, ενεκεν, εινεκεν, &c.* through the New Teſtament. And alſo of *δια, εις, εν, &c.*

ENEKA, ENEKEN, EINEKEN. This word is often uſed by the LXX to expreſs GOD's regard to *himſelf*, his *people*, and their *offences*: or in other words, for *his own ſake*. Iſa. xliii. 25. Dan. ix. 19. *For his name ſake.* Pſa. lxxix. 9. *For his people's ſake*; and *becauſe of*, or *an account of their ſins.* And alſo Pſalm xliv. 22 the ſufferings of GOD's people, *for his ſake*: and Pſalm vi. 4. *for thy mercies ſake*: Pſalm xxv. 7. *for thy goodneſs ſake.*

In the New Teſtament, it is uſed twenty-five times in the whole, of which twelve have an immediate reference to other ſubjects.

Mat. v. 10. It is uſed to ſignify, or expreſs the bleſſedneſs of thoſe who ſuffer *for righteouſneſs ſake*: i. e. upon account of their own righteouſneſs, or religious conduct.

Mat. v. 11. It is uſed to repreſent or expreſs the ſufferings of CHRIST's diſciples for *him*, for *his ſake*, or

or *on his account*. But it is never uſed to ſignify CHRIST's ſuffering for the ſake of his *diſciples* and *followers*. Alſo in Mat. x, 18, 39. xvi. 25. xix. 29.

Mark viii. 35. St. *Mark* uſes it thrice, to ſignify the ſufferings of CHRIST's diſciples for *his* and *the goſpel's ſake*: but never to ſignify CHRIST's ſufferings for *their* or *our ſakes*. Alſo in Mark x. 29. xiii. 9.

St. *Luke* uſes it in three places, as St. *Mark*, *viz.* vi. 22. ix. 24. xxi, 12. but never once to ſignify CHRIST's ſufferings for his *diſciples* and *followers*. Nor is it uſed in that ſenſe in any one text in all the reſt of the New Teſtament.

ΔΙΑ. This prepoſition is often uſed in the genitive of the *prophets*, and of JESUS CHRIST, as GOD's *meſſengers*; or perſons whom he employed to inſtruct and reform mankind: and alſo of others, as agents or inſtruments; and of things as means, *&c.* See *Acts* ii. 22. xix. 11. xx. 28. and in a great many other places.

Alſo this prepoſition is uſed often in the accuſative caſe, to ſignify the *cauſe*, *motive*, *account*, or *reaſon*, for which a thing is done. But I do not find it in any place to be taken in the ſenſe or ſignification of ſuch a *meritorious cauſe* (when applied to JESUS CHRIST by the writers of the New Teſtament), or ſuch a *reaſon* for which we may have, or expect

to have, or receive mercy of any kind from GOD. Nor (which is chiefly aimed at in this enquiry) are we required, directed, or enjoined to pray for, or aſk any *favour* from GOD in our addreſſes to him, by this word Δια, joined with *Chriſt*, or any thing relating to his perſon, for *the ſake*, or *merits*, or *on account* of which we are to beg or expect any favour, of any ſort, from ALMIGHTY GOD.

Δια is uſed in the accuſative in the following places; *Mat.* x. 22. xiii. 58. xiv. 3, 9. xv. 3, 6. xvii. 20. xix. 12. xxiv. 9, 22. xxvii. 19. *Mark* ii. 27, *&c.* *Luke* xxiii. 19, 25. and in many other other places. But in no place throughout the New Teſtament is this prepoſition uſed by the ſacred writers in any phraſe or paſſage, as requiring the diſciples of CHRIST, to aſk, or petition ALMIGHTY GOD, to grant any favour whatever for his merits, through his mediation, *&c.* Nor is any example to be found of any prayer in any ſuch form of words.

ΔΙΑ ΤΟ ΟΝΟΜΑ.—ΤΟΥ ΟΝΟΜΑΤΟΣ.

Chriſt's diſciples hated *for his name's ſake*, i. e. upon his account. *Mat.* x. 22. See alſo *Mat.* xxiv. 9. *Mark* xiii. 13. *Luke* xxi. 17. *John* xv. 21.

To him give all the prophets witneſs, that whoſoever believeth him, i. e. becometh a true diſciple, *ſhall through*

through his name, or authority, or by his goſpel, *receive remiſſion of ſins*. Acts x. 43.

Now I beſeech you, brethren, by the name of our Lord JESUS CHRIST; i. e. I intreat you by the regard you bear to our maſter JESUS CHRIST, *that ye all ſpeak the ſame thing*. 1 Cor. i. 10.

I write unto you, little children, becauſe your ſins are forgiven you for his name's ſake; 1 John ii. 12. i. e. your ſins are forgiven you, by, or upon the account of the authority, which Chriſt received from GOD, to declare remiſſion of ſins to all who believed and obeyed the goſpel.

ΕΙΣ ΤΟ ΟΝΟΜΑ.

Mat. x. 41, 42. *Receiveth a prophet in the name*, under the character, *of a prophet*, &c.

——— xviii. 20. *Gathered together in my name*, i. e. as my diſciples.

——— xxviii. 19. *Baptiſing—in the name of the Father*, &c. i. e. by baptiſm—dedicating and devoting them to the religion of the goſpel, of which the FATHER was the author, and the *Son* was the teacher and publiſher, and which the *holy ſpirit* atteſted and confirmed.

John i. 12. *Believed in his name:* i. e. owned him, and believed him to be ſent of GOD. See alſo John ii. 23. iii. 18.

EN TΩ ONOMATI.

Mat. xii. 21. *In his name ſhall the Gentiles truſt*; i. e. receive him in his character, and believe him.

Mark ix. 41. *Whoſoever ſhall give you a cup of water to drink in my name:* i. e. on account of being my diſciples.

——— xvi. 17. *In my name*, i. e. by my authority, committed to me by my Father, *they ſhall caſt out devils.*

Luke x. 17. *Lord——even devils are ſubject to us in thy name* or authority.

John xiv. 13, 14. *Whatſoever ye ſhall aſk in my name I will do it:* plainly referring to the promiſe made in the 12th verſe, viz. *That he who believed in him ſhould do greater works than he* (Chriſt) *had done*; ſhould work more miracles, ſpeak unknown tongues, *&c. that the Father* (the only author of all theſe works) *may be glorified.* See alſo v. 26. xv. 16. xvi. 23, 24, 26*.

Acts

* In that noted paſſage, John xvi. 18—29. JESUS CHRIST acquaints his apoſtles, *that he was in a little time to leave them and go to the Father:* this he thought would affect them much. He had therefore told them, ver. 7. *It is expedient or profitable for you that I go away: for, if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.* By theſe words, Chriſt had endeavoured to com-

Acts iii. 6. *In the name*, i. e. by the authority, of *Jeſus Chriſt*, which he has given to us, and which we now poſſeſs, *riſe up and walk*. See alſo iv. 10. xvi. 18.

1 Cor.

comfort his apoſtles: but finding them ſtill uneaſy, he ſtill proceeds to comfort them by telling them, that *their ſorrow ſhould be of ſhort continuance like that of a woman in travail*, ver. 21, *which ſhould ſoon be turned into joy*, after they had received the fulfilling of the promiſe which he had made them from the FATHER: for which he therefore bids them *aſk in his name of the* FATHER, ver 23, *though hitherto they had aſked nothing of the Father in his name*, yet now he repeats his injunctions *to aſk*, &c. with a promiſe, that *they ſhould receive, that their joy might be full*, ver. 24. *N. B.* The things which *Chriſt* promiſed, and which he orders his diſciples to aſk, were the extraordinary preſence of the *comforter*, the gifts of the *Holy Ghoſt*, and the eſpecial preſence of ALMIGHTY GOD in working miracles. Such were the things which *Chriſt* promiſed; and ſuch were the things which they were to aſk for in *Chriſt*'s name. So that no general rule can be inferred, from this extraordinary caſe, for any others to aſk of GOD in *Chriſt*'s name upon ordinary and common occaſions. *Chriſt* plainly guarded them from ſuch a practice, by aſſuring them, ver. 27. *The Father himſelf loveth you*; and therefore they were to addreſs GOD the FATHER

1 Cor. v. 4. *For I—preſent in ſpirit, have judged —in the name*, i. e. by the authority, or according to the direction *of our Lord Jeſus Chriſt.* See 2 Theſſ. iii. 6.

1 Cor vi. 11. *Ye are waſhed——in the name of*, i. e. by embracing the doctrines we have taught you, *in the name*, or by commiſſion from *our Lord Jeſus Chriſt.*

Eph. v. 20. *Giving thanks—unto* GOD, &c. *the* FATHER, *in the name*, or according to the directions or inſtructions *of our Lord Jeſus Chriſt.*

Col. iii. 17. *Whatever ye do—do all in the name*, or according to the rules and inſtructions *of the Lord Jeſus.*

James v. 14.—*Anointing him with oil in the name of the Lord*, i. e. according to Chriſt's direction: which the twelve received, when they were firſt ſent out to preach and work miracles. See Mark vi. 13.

1 Pet. iv. 14. *If ye be reproached for the name of Chriſt*, i. e. for your chriſtian profeſſion and obedience.

upon all other occaſions according to his former directions, Mat. xi. *Pray to the* FATHER *who is in ſecret*, ver. 6. and alſo according to his own conſtant practice through all his life.

Mark

ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ.

Mat. xviii. 5. *Whoſo ſhall receive one ſuch little child in my name*, i. e. as my diſciple. See alſo Mark ix. 37, 41. Luke ix. 48.

Mark ix. 39. *There is no man who ſhall do a miracle in my name*, or pretend to be authorized by me, *who can ſpeak evil of me*. See alſo Luke ix. 49.

Luke xxiv. 47. *That repentance—ſhould be preached in his name*; i. e. by his authority.

Acts ii. 38. *Repent*; *and be baptized every one of you in the name of Jeſus Chriſt*; i. e. every one of you repent; and devote yourſelves to be diſciples of *Jeſus Chriſt* by baptiſm.

Χαριν. In the accuſative is uſed to ſignify ſake, account, cauſe, *&c.*

Luke vii. 47. There the woman is declared by *Chriſt* to be forgiven, *becauſe ſhe loved much*, that is, as the context ſhews, ſhewed much reſpect to, and regard for *Jeſus Chriſt*; but it is not ſaid, *ſhe was forgiven for his ſake* or *merits*; but this word is not uſed in the accuſative, to expreſs that any favour is received from GOD, for *Chriſt's ſake*, or account, in any text of the New Teſtament.

St. *Matthew* and *Mark*, have not Χαριν in their goſpels. St. *Luke* ſays, chap. ii. 40. *That the grace or favour of* GOD *was upon Chriſt*; and ver. 52. *That Chriſt increaſed in favour with* GOD *and man*.

But St. *Luke* does not once use this word to express the favour GOD shews to any, *for the sake of Jesus Christ*. Nor does St. *John* once mention it in that sense. And to conclude, I believe it may be affirmed, that *not one of the eight sacred writers* has used any of the foregoing words, to denote, that GOD *bestows any favour or blessings for the sake*, upon the account of, or *for the merits or satisfaction of Jesus Christ*, upon *any of his followers*, &c.

What then must be our judgment of the phrases very commonly used in *our liturgies*, and in *all public offices of religion*; books for private devotions in the closet, and the dying expressions of most christians of the modern apostacy? Answer, That they are unhappily tainted, and entangled with the *corrupt notions* of these *later ages*; which notions have *no foundation in the holy scriptures*; but are greatly *derogatory to the honour of* GOD; and diametrically opposite to the fundamental principles of both natural and revealed religion; which make the *supreme* GOD *alone the original author of all that is essentially good in, and to his creatures*; and truly represent him, as ever graciously inclined to favour, of his own *mere benevolence*, such sincere persons, as *immediately*, and without the *intervention*, or *intercession of any others*, humbly and devoutly address themselves to him; *who is always sitting on his throne of grace*, ready to receive most favourably the truly pious and the penitent.

Having

Having with ſome care conſidered the uſe of the foregoing prepoſitions, as they ſtand in conjunction with the word *Chriſt*, I cannot but obſerve, that I have not found any paſſages throughout the *New Teſtament*, which may juſtify the addreſſing our petitions to ALMIGHTY GOD, in the concluſive forms made uſe of by the moderns in all their prayers: ſuch as theſe, *through, or for the merits, atonement, mediation, blood, interceſſion, propitiation, ſatisfaction, ſacrifice*, &c. *of* JESUS CHRIST, *or through our* LORD JESUS CHRIST; *through* JESUS CHRIST *our mediator, our Redeemer*, &c. Which phraſes are ſome of them often found in our *liturgy*: and very frequently in the prayers of the *Calviniſtick* preachers.

N. B. Χαριν in the accuſative ſignifying *ſake, account, cauſe*, &c. is nine times uſed in the New Teſtament; but never in conſtruction with Χριςος, or any words relating to him.

N. B. Many paſſages mention what *Chriſt*'s *followers* are to do, or ſuffer for his ſake, where the word Ενεκα, &c. is uſed; but not one text in the whole *New Teſtament* requires us to aſk for or pray to GOD for any thing, Ενεκα τυ Χριςυ, *for Chriſt*'s *ſake*; or Ενεκα της αξιας τυ Χριςυ, *for the merits, or worthineſs of Jeſus Chriſt*. Ενεκα της μεσιτειας, Ενεκα της ικανοδοσιας τυ Χριςου; or Ενεκα της ευτευξεως τυ Χριςου.

Dr. *Duport*, in his *Greek verſion of our liturgy*, uſes Ενεκα, *for the ſake of Chriſt*, in the *confeſſion*, in the *prayer for all conditions of men*; and in the next prayer *for the honour of Jeſus Chriſt*.

Indeed, the doctor mentions, in the concluſion of the ſecond thankſgiving, the prepoſition Δια with των οικτιρμων, i. e. through *thy mercies*, that is, GOD's *mercies*, &c. but this ſound and orthodox expreſſion in the original, in his verſion rarely occurs.

In the prayer, called *Quinquageſima*, he again uſes Ενεκα. In the *collect* for the *fourth Sunday in Advent*, he uſes Δια την καινοδοσιαν, a *very unſcriptural, and anti-ſcriptural phraſe*. Again, on *Eaſter-eve*, Ενεκα της αξιας. And Δια της αξιας, on the firſt *Sunday after Eaſter*. Again, on *Whit-Sunday*. Again, on the *fourth*, and *twelfth*, and *thirteenth Sunday after Trinity*, and viſitation of the ſick, four times. Ενεκα Ιησυ Χριστυ. Again, in the prayer for the church in the *Communion-office*. In the *Commination* for the firſt day of *Lent*, Δια της αξιας και εντευξεως——Ιησυ Χριστυ.—Again, Martyrdom King *Charles* I.

Ενεκα του ελεους σου*, uſed twice or thrice: an orthodox phraſe, conformable to Ενεκα του ονοματος σου. Pſa. lxxix. 9. *bis*. Ενεκα της απειρανταυ αξιας——Ιησυ Χριστυ. No ſcripture phraſe, yet uſed in the

* See Prayer in a Storm at Sea.

prayer

prayer in a Storm at Sea, Ενεκα τȣ υιȣ——Martyrdom *Charles* I.

Δια, in the genitive, uſed almoſt continually in the liturgy with *Jeſus Chriſt* at the end of the prayers, and ſometimes, with the *merits and interceſſion* and *mediation of* Jeſus Chriſt.

Δια, in the accuſative proper—ſeldom uſed in our *Greek liturgy*. In the prayer after the end of the *Litany*, on the fifth of *November*, Δια τον αγαπητον Τιον. And on the Martyrdom of *Charles* I. Δια Ιησȣν Χριςον, τον μονον κυριον και σωτερα. Again, in the firſt prayer for the Reſtauration. A phraſe highly derogatory to the honour of *the* God *and Father of our Lord Jeſus Chriſt*, for God *the Father is the only Lord* and Saviour in the higheſt ſenſe. In the firſt prayer of the Evening Service, Δια—— αξιȣ παιδιȣ.

N. B. The prayers in our *Greek liturgy*, for the moſt part, conclude with Δια Ιησȣ Χριςȣ, &c. Very few prayers conclude with Δια Ιησȣν, &c. and very few with Ενεκα τȣ, or τȣς, &c.

Now it is certain, that Ενεκα is not once uſed in conjunction with *Jeſus Chriſt* in any prayer in all the New Teſtament. Nor is Δια in the accuſative joined with *Jeſus Chriſt*, and uſed in the concluſion of any prayer; nor is it uſed with words that ſignify merit or ſatisfaction, in any prayer throughout the New Teſtament. Yet, in the prayers of all modern chriſtians, nothing is more common, and

more

more general, than to conclude all public and private prayers, *for the ſake of, or through the merits, mediation, and ſatisfaction of Jeſus Chriſt.* As if the merit of any being, which muſt be the goodneſs of that being, could influence, or induce the ſupreme being, to regard his creatures more than his own infinite goodneſs, mercy, and compaſſion, Luke i. 77, 78. *By the remiſſion of ſins, through the tender mercies of* GOD.

CHAP. XXIV.

On the reſurrection of JESUS CHRIST.

AFTER the *crucified Jeſus was dead and buried*, according to the account of the four *evangeliſts*, from our *Friday*, between twelve and three in the afternoon, till our *Sunday*; in the morning of that day early, ſome of his diſciples were informed by *an angel*, or *angels*, that *Jeſus* was riſen from the dead, *Mat.* xxviii. *Mark* xvi. *Luke* xxiv. *John* xx. His reſurrection being an event very extraordinary, it deſerves to be examined carefully, what is the language, and conſequently, what were the

the ſentiments of his diſciples, and followers about this fact, as expreſſed in the preſent copies of the New Teſtament.

That *Jeſus Chriſt* did ariſe from the ſtate of death, was the general ſenſe of his *immediate followers*, and of all chriſtians of almoſt all ages, and of all denominations, and cannot with any reaſon be doubted: the great enquiry on this remarkable event is this, *viz.* By *whom*, or *whoſe power*, *Jeſus Chriſt* was raiſed from the dead? Or to *whom*, and to *whoſe power his reſurrection* is aſcribed, by the writers of the New Teſtament? In anſwer to which, and to ſatisfy this great queſtion, it will appear from all the words and paſſages in the New Teſtament, relating to this point, that we cannot underſtand by them, that *Jeſus Chriſt* was raiſed from the dead by his own power; but we muſt underſtand, that he aroſe from the dead *by the power of* GOD *the* FATHER *only*.

For inſtance, the word Αιιςημι is always uſed neutrally by St. *Matthew*, when he introduces *Chriſt* ſpeaking of his own reſurrection, *Mat.* xx. 19. So it is alſo by St. *Mark* and St. *Luke*, *Mark* viii. 31. ix. 31. x. 34. *Luke* xviii. 33. xxiv. 7. *The ſon of man on the third day ſhall riſe again.* But this word is never uſed actively of *Chriſt*'s raiſing *himſelf*, by his *own underived power*, by the four evangeliſts.

St.

St. *John*, indeed, vi. 39, 40, 44, 54. uſeth this word *actively*, when he mentions *Chriſt* in his diſcourſe with the *Jews*, ſaying, *This is the will of my Father who hath ſent me, that of all that he hath given to me, I ſhall not loſe one, but I ſhall raiſe it up in the laſt day.* But theſe words do not prove that *Chriſt* raiſed himſelf from the dead; and they are ſo guarded by other words in the context, that it cannot be ſuppoſed, *Chriſt* would have his hearers think, he himſelf would, by his own innate power, raiſe the dead. For he ſays, John vi. 38. *I come not to do my own will, but the will of him, who hath ſent me. But*, or for, *this is the will of him who hath ſent me, even the Father, that all which he hath given to me, I ſhould raiſe it up on the laſt day. No one can come to me, except the Father draweth him.—Every one that hath heard, and learned of the Father, cometh to me.*

It is plain, *Chriſt* here owns, and profeſſeth, not his own will to be his *chief guide*, but *the will of the Father*. That the ſucceſs of his miniſtry was not in his own power. That his hearers muſt firſt be *taught*, and *drawn by the Father*, (that is, GOD) before they would become his diſciples. Could a perſon who declared this his dependence on GOD the FATHER be poſſeſſed of a power to raiſe the dead? No, no. *Chriſt* knew that he was not the ſubject of almighty power. *John* xi. 21—27. And *Martha* well knew it, when ſhe ſaid, *Whatever*

ever Chriſt aſked of GOD, GOD *would grant.* And *Chriſt*, ver. 41. lifted up his eyes, and ſaid, *O Father, I give thee thanks, becauſe thou haſt heard me.* He acknowledgeth in *Lazarus*'s caſe, that GOD *the Father alone* raiſed *Lazarus*, and did not offer to call up *Lazarus* from the grave, till he *(Chriſt)* had called upon GOD to exert his power; which *Chriſt* needed not to have done, had the *divine nature of the Father* been the ſame nature numerically reſiding in him, and perſonally united to him. *Chriſt* ſaith, ver. 25. *I am the reſurrection*, that is, I, by the power of GOD, ver. 40. can raiſe the dead, even dead *Lazarus* himſelf. This *Martha* believed, ver. 22. and this *Chriſt* performed, lifting up his eyes to GOD in prayer, and thanks to GOD who had heard him, ver. 40—42.

Jeſus Chriſt well knowing *himſelf*, his *nature*, and *dependence* upon GOD the FATHER, refers himſelf, and in prayer humbly applies himſelf to GOD *the* FATHER, John xi. 41. and expreſſly declares, he *came not to do his own will, but the will of him who ſent him*, John vi. 38. Could *Chriſt*, if *eſſentially* GOD, diſtinguiſh his own will, from GOD's will? and declare GOD's *will*, and not *his own will*, to be the *cauſe of his miſſion*, and the *rule of his conduct?*

Had *the four evangeliſts* believed, that *the reſurrection of Jeſus Chriſt* had been owing to *his own power*, moſt certainly they would not have failed in

their

their hiſtories, to have mentioned, in expreſs words, a point of ſuch conſequence for the honour of their maſter.

We ſhall ſee now, how this point is expreſſed and underſtood in other paſſages, where the ſacred writers uſe the word Ανιςημι, *concerning the reſurrection of Chriſt.*

In the *Acts* we find, after the deſcent of the Holy Ghoſt, a very deciſive account, given by St. *Peter himſelf*, of *Chriſt's reſurrection*—in the following words: *Peter ſtanding up with the eleven* (apoſtles) *lifted up his voice and ſaid, Ye men of Judea, and all ye inhabitants of Jeruſalem, be this known unto you, and hearken to my words, Jeſus of Nazareth, a man approved by* GOD, *by miracles, wonders, and ſigns, which* GOD *wrought by him, in the midſt of you, as ye yourſelves alſo know; this perſon ye having taken, have with wicked hands crucified and ſlain. This* (very) *Jeſus hath* GOD *raiſed, of which we* (apoſtles) *are all witneſſes.* Acts ii. throughout, eſpecially 24—31, 32. Again,

Acts xiii. 34. In St. *Paul's* diſcourſe to the *Jews*, we find him declaring, *that* GOD *raiſed Jeſus Chriſt from the dead*, uſing the ſame word. And ſo far we may obſerve, how the *ſacred writers* have uſed the term Ανιςημι concerning *Chriſt's* reſurrection.

The next term, Εγειρω, uſed by the holy writers will fully declare, that GOD *the Father alone raiſed Jeſus Chriſt from the dead*; and conſequently, that he

he did not riſe from the dead by *his own power*, or that he did not raiſe himſelf, as is commonly ſuppoſed and taught.

St. *Matthew* uſeth the word Εγειρω, *paſſively*, when *Chriſt*'s reſurrection is mentioned, *thrice* when *Chriſt* ſpake of his being raiſed from the dead, Mat. xvi. 21. xvii. 23. xxvi. 32. xxvii. 64. and *twice*, when an *angel* ſpake of it to the two *Marys*, xxviii. 6, 7.

St. *Mark* expreſſeth *Chriſt*'s own ſenſe of his being raiſed, Mark xiv. 28. and alſo the angel's ſenſe and the perſuaſion of two perſons (his followers) xvi. 6, 14.

St. *Luke* expreſſeth *Chriſt's*, the angel's, and the ſenſe of the two diſciples, by the ſame word, in the ſame paſſive voice, Luke ix. 22. xxiv. 6, 34. But theſe three evangeliſts never repreſent *Chriſt*, or his diſciples, or themſelves, ſpeaking of his reſurrection by this word in the *active*, but always in a *paſſive ſenſe*: that is, *that Chriſt* was raiſed (from the dead), but they do not ſay once that *Chriſt* raiſed himſelf.

St. *John*, indeed, repreſents *Chriſt* ſpeaking to this purpoſe, John ii. 19, 20, 21, 22. *Deſtroy this temple, and in three days I will raiſe it up*, by which the *Jews* thought he meant their temple; but St. *John* ſaith, *Chriſt he meant his body*. But even theſe words do not amount to a proof, that *he would*, or *did raiſe himſelf from the dead*. As will be hereafter demonſtrated by expreſs words, that GOD *the* FA-

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THER, *and his power alone, raiſed him from the dead.* And it is obſervable, that St. *John* immediately uſeth this word in the paſſive ſenſe, ſaying, *when he was riſen*, and *not when he had raiſed himſelf.* For *Chriſt* ſolemnly declareth, John v. 19—30, 36. *The Son cannot*, or is not able, to *do one thing from himſelf*, or by his own innate power. *The Father ſheweth the Son all things, which he (the Father) himſelf is doing, and will ſhew him greater works than theſe. The Father himſelf doeth the works. The Father ſheweth the Son, what he* (the Father) *himſelf is doing. The Father who hath life in himſelf, hath given to the Son to have life in himſelf——and hath given to him* (the Son) *authority to exerciſe judgment.——I can*, or am able, *to do no one thing of myſelf, as I hear, ſo I judge——and my judgment is juſt, becauſe I ſeek not my own will, but the will of the Father, who ſent me. The works which the Father hath given me to finiſh*, &c. In this language of *Chriſt*, it is plain he acknowledgeth, that his *miſſion*, his *miracles*, his *authority*, were all given by the *Father* to him; and ſtrongly aſſures his hearers, he could not, or was not able to do one thing from himſelf. Could he then, with any ſober judgment of his hearers, be ſuppoſed capable of raiſing himſelf from the dead? But in this whole paſſage, the diſcourſe of Chriſt may, with much probability, be underſtood of a *moral reſurrection*, ver. 24. *Verily, verily, I ſay unto you, he that heareth my word, and believeth the Father, who ſent me, hath life eternal, and cometh not under* (my cenſure, or)

my

my judgment, but hath paſſed already from death, unto, or into *life*. As there is not one word of his raiſing himſelf from the dead, ſo what he ſaith, ver. 21 and 25, That *the dead ſhall hear his voice and live*; he preſently explains, ſaying, ver. 26, 27. *The Father hath given to the Son to have life,*—— and *hath given authority to him*. Thus it appears upon this paſſage, that no argument was founded to prove, or even to induce us to believe, that Chriſt had an innate power of raiſing either himſelf, or others from the dead. And when it is ſaid, John xii. 9, 17. that *Chriſt* raiſed *Lazarus*, that is fully explained in the hiſtory of that affair, chap xi. which unanſwerably demonſtrates from *Martha*'s words, and *Chriſt*'s own prayer to GOD, that GOD, and not *Chriſt*, raiſed *Lazarus* from the grave. But we come to matter of fact:

St. *Peter*, filled with the Holy Ghoſt, ſpeaketh his mind, how he underſtood this matter, in theſe plain words, Acts iv. 10. *Be it known unto you all, and unto all the people of Iſrael,—that* GOD *hath raiſed Jeſus of Nazareth from the dead.*

The ſame St. *Peter* expreſſly tells his hearers, x. 38—41. that GOD *anointed Jeſus of Nazareth, with the Holy Ghoſt, and with power*—for GOD *was with him—This perſon hath* GOD *raiſed on the third day.*

St. *Paul* expreſſly affirms, xiii. 30. that GOD *raiſed Chriſt from the dead.* Again, ver. 37.

St.

St. *Paul*, Rom. iv. 24, 25. mentions it as the common faith or belief of the *chriſtians*, GOD *had raiſed our maſter Jeſus from the dead.* And that he *was raiſed* for our juſtification. In this paſſage, GOD expreſſly is the active cauſe, and Chriſt only paſſive in his reſurrection.

The above-mentioned St. *Paul* ſaith yet more expreſſly, That *Chriſt* was raiſed from the dead by the *glorious power of the Father*, VI 4 and aſſures the Roman chriſtians, *That if they owned Jeſus for their maſter, and believed heartily*, or ſincerely, *that* GOD *raiſed him from the dead, they ſhould be ſaved.* X. 9.

1 Cor. xv. St. *Paul* enlargeth upon this point, and ſaith, ver. 15. *We have been witneſſes——that* GOD *raiſed Chriſt.* In which chapter, Chriſt is often ſtiled the *perſon raiſed*, and in many other places.

Gal. i. 1. ——— GOD *the Father, who raiſed him* (Jeſus Chriſt) *from the dead.*

Eph. i. 16, 17, 19, 20. St. *Paul* prays that *the* GOD *of our Lord Jeſus Chriſt, the glorious Father.* ——*According to the working of his mighty power, which he* (GOD) *wrought in Chriſt.* See Col. ii. 12.

1 Theſſ. i. 9, 10. *Whom he* (GOD *the* FATHER) *raiſed from the dead.* This is a text ſo deciſive, that it is ſufficient to ſilence all doubts, or objections, if there was not one more in the whole New Teſtament.

I will

I will add one more text, 1 Pet. i. 20, 21. where St. *Peter*, ſpeaking of *Chriſt*, uſeth theſe very remarkable words: *Who was, indeed, foreknown before the foundation of the world, but was made manifeſt in theſe laſt times——for you, who by or through him do believe in* GOD, *who raiſed him from the dead, and gave him glory, that your faith and hope might be in* GOD.

The compounds of Εγειρω are not uſed in this point.

Αναγω is once uſed actively of—*The* GOD *of peace bringing from the dead our Lord, or maſter Jeſus.* Heb. xiii. 20. And theſe being the chief, if not all the words uſed by the *holy writers*, about this point, I leave it to the candour of every judicious reader; who muſt, I am perſuaded, agree to the following obſervations.

1. It is moſt evident, and certain, upon a full view and fair conſideration of all the words, and all the texts in the New Teſtament, that mention *Chriſt's* reſurrection, or his being raiſed from the dead, that he was entirely paſſive, and did *not raiſe himſelf* by his *own innate*, or by his own (ſuppoſed) divine power.

2. But, that *Chriſt*, as it is expreſſly ſaid in abundance of texts, was raiſed from the dead by GOD, and the power of GOD: and many of the texts expreſſly aſcribe to GOD *the* FATHER *alone* the efficiency whereby *Jeſus Chriſt* was raiſed from the dead,

dead. St. *Peter*, 1 Epiſt. i. 3. *Bleſſeth the* God *and Father of our Lord Jeſus Chriſt, who had through his abundant mercy begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt from the dead.* As he could not preſerve himſelf from death, but offered prayers and ſupplications, with ſtrong crying and tears, to God, who was able to ſave him; *ſo he was heard for his piety*, or reverence. And God raiſed him from the dead. Heb. v. 7.

3. To ſecure the belief of theſe two points, *viz.* that *Chriſt* did not raiſe himſelf, *&c.* but that God raiſed him, all the words are uſed and choſen by the holy writers, to prevent all miſtakes, but ſuch as are owing to mere negligence, or inveterate prejudice.

4. If the notion of the *hypoſtatic union* had been really true, the *divine nature* of *Chriſt* muſt, on this occaſion, have been really *quieſcent*, or *withdrawn:* and the *godhead*, which raiſed *Chriſt* from the dead, was not his *own perſonal*, but the *paternal godhead*, or power *of* God *the* Father.

5. The common doctrine, which makes the *whole trinity*, or ſacred three, in the vulgar ſenſe, *coefficients* of the *reſurrection* of Chriſt, is unſcriptural and anti-ſcriptural, as is the doctrine of thoſe who affirm, that the God-man, as they ſpeak, was raiſed by his *own, perſonal, divine nature.* Thus, *Wollebius Chriſt. Theol.* cap. 19. and *Wendelin*, cap. 18. ſay,

ſay, *Reſurrexit divinâ ſuâ potentiâ. Bucani Inſtitutiones Theolog.* loc. 26. and many others. Which is directly contrary to the general ſtile of the New Teſtament in this point.

6. As the death of *Chriſt* inconteſtably demonſtrates, that he was truly man, and not GOD and man in one perſon: ſo his being raiſed from the dead, not by himſelf, or his *own perſonal power*, but *the power of* GOD *the* FATHER, is an invincible demonſtration, that he was not GOD and man in one perſon.

7. As *Chriſt's reſurrection from the dead* is expreſſed by the *ſacred writers* in terms of a *paſſive ſenſe*, when applied to *Chriſt*, or ſpoken of his reſurrection; ſo the ſame *ſacred writers* have been very careful to uſe terms of an *active ſenſe* whenever they mention GOD *the* FATHER raiſing *Jeſus Chriſt*, or his being raiſed by *the power of* GOD *the* FATHER: by which care thoſe writers evidently ſhew their own notion, that they thought *Chriſt* did not raiſe himſelf, but GOD *the* FATHER *raiſed him from the dead*; and conſequently would have all chriſtians, in this point, be of the ſame faith, or opinion.

8. When *Chriſt*, (Mat. xxviii. 18.) tells the *eleven apoſtles, That all power was given to him in heaven and earth*, it muſt neceſſarily be underſtood in a limited ſenſe; and ſignifies all authority from GOD *he* FATHER, to ſend forth his apoſtles to preach

the goſpel, and propagate the chriſtian religion; and cannot poſſibly ſignify all divine and omnipotent power, for that cannot be communicated, nor any other than one infinite being be the ſubject of it. Beſides, the power is expreſſly ſaid, *to be given*; but a power innate to raiſe himſelf, is never mentioned, but the direct contrary by all the *holy writers*.

St. *Jerom*, in Epiſt. *Gal.* c. i. v. 1. ſaith, that *Marcion*, the famous heretic, left out GOD *the* FATHER, and inſerted ἑαυτον, inſtead of αυτον, that he might maintain, that *Chriſt was raiſed by himſelf*; and *not by* GOD *the* FATHER.

Rom. vi. 4. and Coloſ. iii. 1. St. *Paul*, on *Chriſt's* reſurrection, argues moſt divinely, that we, who are really dead as to ſin, ſhould live, or lead a new life. And if we are riſen with Chriſt, we ſhould ſeek or raiſe our minds to things above our preſent ſtate.

CHAP XXV.

What the evangeliſts, and the other holy writers, have written concerning the aſcenſion of JESUS CHRIST.

AFTER *Jeſus Chriſt* was raiſed by the power of GOD from the dead, it will be our next enquiry, what account the ſacred writers give of *Chriſt* after his reſurrection.

St.

St. *Matthew* ſaith, *He appeared to the two Marys, and the eleven apoſtles.* Mat. xxviii. 9, 10, 17.

St. *Mark* adds, *That he appeared to the two going into the country; and after that to the eleven.* Mark xvi. 12, 14.

St. *Luke* gives a large account of *Chriſt's converſe with two perſons going to Emmaus: of his being ſeen by Simon* (Peter:) *of his eating with the eleven* (apoſtles.) Luke xxiv, 13.

St. *John* has more particulars, and very remarkable, John xx. 14, 16, 17, to the end; xxi. throughout; but my enquiry is, what the *evangeliſts* ſay of *Chriſt's aſcenſion.*

St. *Matthew* doth not mention *Chriſt's aſcenſion.*

St. *Mark* ſaith expreſſly, *He was taken up into heaven,* ανελήφθη. Mark xvi. 19.

St. *Luke* ſaith, *He was carried up into heaven,* ανεφέρετο. Luke xxiv. 51.

St. *John* tells us, John xx. 17. that *Chriſt* ſpeaking to *Mary Magdalen* forbids her to touch him, ſaying, *I have not aſcended,* Αναβεβηκα, *to my Father* ———*but I am* (forthwith) *aſcending* αναβαινω *to my Father, and to your Father: and to my* GOD, *and to your* GOD.

N. B. By the two firſt words, which are both paſſive, and by the third which is neuter, it is evident, *Chriſt* was paſſive, and did not *aſcend, by his own innate, divine power:* but the evangeliſts uſing paſſive verbs, and *Chriſt* himſelf a neuter, it was by

no means intended by them, that we ſhould underſtand that *Chriſt* aſcended into heaven, by *his own, internal, perſonal, divine power*. And St. *Luke* confirms this thrice in the *Acts*, firſt in *Luke*'s own words, chap. i. ver. 2. *He* (Chriſt) *was taken, or received up*, Ανελημφθη. Again ver. 9. *As his apoſtles beheld, he was taken up* επηρθη, *and a cloud received him out of their ſight*. Again ver. 11. *Two men in white garments* (ſuppoſed to be two angels) ſaid, *This Jeſus who is taken up*, or lifted up, αναλημφθεις, *from you into heaven*. Again St. *Peter*, in his firſt diſcourſe to the eleven, ver. 22, expreſſly mentions *Chriſt* being *taken up from them*, ανελημφθη.

Eph. iv. 8, 10. St. *Paul* uſes the word αναβαινω, (a *neuter*,) ſpeaking of *Chriſt*'s *aſcenſion*, as the ſame word is uſed in St. *Matthew* above, when *Chriſt* himſelf ſpeaks of his *aſcenſion*.

Chriſt aſcended from mount *Olivet*, forty days after his reſurrection, in the ſight of many perſons. Acts i. 6, 8, 10. *To prepare manſions for his diſciples*, John xiv. 3. *To ſend the comforter*, xvi. 7. *To ſave—thoſe that come to* GOD *by him: and to make interceſſion for them*, Heb. vii. 24. And when he aſcended, St. *Paul*, Eph. iv. 8. ſpeaking of *Chriſt*'s *aſcenſion*, as *his triumph*; perhaps over his *enemies* and *death*; ſaith, that *Chriſt led captivity captive, and gave gifts to men*—that is, led captive the *believing world*, and gave the gifts of the *Holy Ghoſt* unto *his apoſtles*, which the *Father* had promiſed,

and

and they were to wait for it at *Jeruſalem*, Acts i. 3, 4. Luke xxiv. 49.

ΤΨΟΩ. This word is once uſed by St. *Luke*, Acts ii. 32, 33. to expreſs St. *Peter*'s ſenſe of Chriſt's *exaltation* or *aſcenſion*; and in the *paſſive ſenſe*, thus: *This Jeſus hath* GOD *raiſed up*, (ανεςησεν,) *of which thing we apoſtles are all witneſſes: he therefore being exalted* (υψωθεις) *by* GOD's *right-hand, that is, by* GOD's *power*; *and having from the Father received the promiſe of the Holy Ghoſt.*

1. When we find *verbs paſſive*, or *paſſive words*, are choſen by holy writers to expreſs their ſenſe or meaning, we ought to underſtand them paſſively, or we wrong thoſe writers, and impoſe upon ourſelves. Now by the words uſed by the holy writers, whenever they ſpeak upon this ſubject, Chriſt is repreſented *only paſſive*, and GOD *the Father*, as the *active*, and ſole *efficient cauſe* of his (Chriſt's) *aſcenſion*.

2. It hence evidently appears, that there was in *Chriſt* no perſonal and inſeparable union of the *divine* and *human nature*: though the *Vulgus Theologorum** hold and maintain, that *Chriſt aroſe*, &c. and *aſcended* by virtue of his own *divine nature*.

3. It is obſervable, that though moſt *popiſh* and *proteſtant divines* affirm, that *Chriſt* was exalted, as Θεανθρωπος, or *God-man*: and explain their notion by ſaying, the *divine nature was made manifeſt*,

* Catech. Rom. Artic. vi. and moſt *Prot. Writers*.

 which

which before was ſomewhat concealed in his humiliation, and death: yet the *Lutherans* reject the doctrine; and affirm, that *Chriſt's divine nature was incapable of being exalted:* than which truth nothing could be more certain, had the divine nature been eſſentially united to him.

CHAP. XXVI.

What is written by the evangeliſts, and the other holy writers of the New Teſtament, concerning Chriſt's ſitting at GOD'S *right-hand.*

AS the ſacred writers have aſcribed the *reſurrection* and *aſcenſion* of *Jeſus Chriſt*, not to his own power, but to the power of *his and our* GOD alone; ſo the ſame writers aſſure us, that *Chriſt ſat down at the right-hand of* GOD, to be rewarded with that dignity which *was given to him by* GOD, *and which he recived from* GOD.

St. *Mark* expreſſly ſaith, Mark xvi. 19. *That our Lord was* received, or *taken up into heaven, and ſat at the right-hand of* GOD.

Eph. i. 17, 19, 20, 21. St. *Paul* having mentioned *The* GOD *of our Lord Jeſus Chriſt*, the *glorious Father*,

ther; he afterwards, in a ſtudied ſeries of the ſtrongeſt terms, magnifies the *power* and *energy of* GOD, in theſe two inſtances, *viz. In raiſing Chriſt from the dead: and in ſetting him*, or cauſing him to ſit, *at his right hand*; here, beyond all contradiction, GOD *the Father* was the *efficient*, and *Chriſt by him was ſet at his right-hand.* Mark x. 37—40. *Chriſt* expreſſly declares to the mother of the ſons of *Zebedee*, that *he had it not in his power to ſet her ſons on his right and left hand, but this was a priviledge only conferred by his Father.* If this place is referred by *Chriſt* to a pre-eminence, deſired in his ſuppoſed earthly kingdom, or his future heavenly ſtate, the conſequence will be the ſame; *viz.* that in either ſtate, *Chriſt* had not power to confer the *privilege* of ſitting on his right-hand. But that was the *prerogative* of GOD *the Father only.*

As *Chriſt* in his behalf referred the *phariſees* to the words of *David*, Pſalm cx. cited Matth. xxii. 44. Mark xii. 36. Luke xx. 42. *Sit thou on my right-hand, until I make thine enemies thy footſtool.* He thereby very plainly intimates, that himſelf was that very Lord, to whom the Lord (GOD) ſaid, *Sit thou on my right-hand.* And St. *Peter* expreſſly applies that paſſage to *Jeſus Chriſt* in his diſcourſe, Acts ii. 34, 35, 36. Now as the very form of the words ſhews the pre-eminence and authority of GOD, who ſaith—*ſit thou*—until I make, *&c.* Heb. i. 13; So St. *Peter*'s whole view, through

all his diſcourſe, was to convince the *Jews*, in many particulars, and in this alſo, that *Jeſus* was not only the *Chriſt*, but alſo the perſon whom GOD raiſed from the dead, *exalted to his right-hand*, and gave him the promiſe of the *holy ſpirit*, and made him both *Lord and Chriſt*. Now, as plain as words can make it, this whole paſſage demonſtrates a full diſtinction of perſons or beings; namely, 1. GOD, who *raiſed up*, who *exalted*, who *promiſed the holy ſpirit:* who *ſet Chriſt at his right-hand*, and *made him Lord and Chriſt*. 2. And *Jeſus Chriſt*, who was by GOD *raiſed up*; *exalted*; *received the promiſe of the holy ſpirit from* GOD; was *ſet at* GOD's *right-hand*; *and was, by* GOD, *made both Lord* and *Chriſt*.

Three *evangeliſts*, Mat. xxvi. 64. Mark xiv. 62. Luke xxii. 69. inform us, that *Chriſt* before his death foretold, *that the ſon of man ſhould ſit on the right-hand of the power of* GOD. St. *Paul* mentions it as a fact well known, Coloſſ. iii. 1. and in remarkable words, in the epiſtle to the *Hebrews*, viz. *Jeſus*, who had ſpoken from GOD to us in theſe laſt days ——*ſat down on the right-hand of the majeſty on high*, Heb. i. 3. *And on the right-hand of the throne of the majeſty in the heavens*, viii. 1. x. 12. Thus *Jeſus Chriſt*; and thus, *the majeſty on high*——are diſtinguiſhed. And after a gradation in the ſeveral parts of *Chriſt*'s character mentioned, Heb. i. 3. *Chriſt*'s

ſitting

ſitting on GOD's *right-hand*, is placed as the higheſt of all his characters.

By this phraſe of *Chriſt*'s ſitting at GOD's right-hand, which all acknowledge to be *figurative*, may be underſtood, moſt unqueſtionably, and in conformity with ſeveral paſſages of the New Teſtament, *Chriſt*'s being ſet, *by his* GOD *and* FATHER, (to whom he aſcended) in a ſtate of happineſs, favour, and glory, near the beatifick preſence of GOD as a *reward for his faithful conduct*, and ſufferings for, and in the cauſe of truth and true religion, which is, indeed, a cauſe the moſt valuable in itſelf, and the moſt regarded, and moſt rewarded by *almighty* GOD. Accordingly his meritorious conduct and reward is taken notice of in the following paſſages:

Phil. ii. 6—11. St. *Paul* expreſſeth *Chriſt*'s *humble*, *obedient*, and *reſigning ſpirit* and *conduct*, and thereupon the *apoſtle* adds, *Wherefore*, or on which account, GOD *hath exceedingly exalted him* υπερυψωσε, και εχαρισατο, (Chriſt), *and freely given him a name*, or title, *ſuperior to all others*.

Again, St. *Paul* tells us, Heb. xii. 2. that *Jeſus* ——— *becauſe of the joy that was ſet before him*, *endured the croſs*, *deſpiſed the ſhame*, and *ſat down on the right-hand of* GOD, (the Father,) as a manuſcript hath it.

If I may paſs on to cite a human teſtimony, St. *Auguſtin* in *Johan. Tract.* 104, hath theſe words;

Humilitas Chriſti fuit meritum gloriæ ipſius: et gloria fuit merces humilitatis ipſius.

By *Chriſt*'s ſitting at GOD's right-hand, St. *Paul* intimates in very high terms, Eph. i. 17, 19, 20, 21, 22. that *the* GOD *of our Lord Jeſus Chriſt, the glorious Father, who raiſed Chriſt from the dead, ſet him at his right-hand——far above all principality, and power, and dominion——and every name——and put all things under his feet, and gave him to be head or chief over all things to the church. Far above all*— that is, above the reach and malice of his enemies, and above all in honour, dignity, and power, in the *chriſtian church*, his ſpiritual body: and *put all things under his feet*, 1 Cor. xv. 27. that is, as head of the church.

In theſe paſſages it muſt, to avoid the common errors of the times, be always well obſerved, that all the honours and power before-mentioned, are expreſſly ſaid, to be the *effect of* GOD's *gift and efficacy*. That *the* GOD *and Father of Chriſt raiſed him*; GOD *exceedingly exalted him*; GOD *ſet him at his right-hand*; GOD *put all things under him*; GOD *gave him, or appointed him, head over all things to the church.*

St. *Luke* tells us, Acts vii. 56, 59. that *Stephen, the proto-martyr, beheld the ſon of man ſtanding at the right-hand of* GOD, and called unto him ſaying, *O Lord Jeſus, receive my ſpirit.*

Of

Of Chriſt's Interceſſion.

A conſequence ariſing from *Chriſt's ſitting at the right-hand of* GOD is expreſſed by St. *Paul*, Rom. viii. 34. ſaying, *He (Chriſt) intercedeth for us.* Heb. vii. 25. *He is always able to ſave to the utmoſt thoſe who come to* GOD *by him, living ever to make interceſſion for them.*

Although the original word Εντυγχανω uſed by St. *Paul*, in the two *texts* already cited, be not found in the four goſpels, yet the true ſenſe and meaning of it may not be overſtrained, if it be conſtrued in a literal ſenſe; for *Chriſt* while here on earth ſaid, *O Father, I thank thee, that thou haſt heard me, and I know that thou heareſt me always*, John xi. 41, 42. Much more then, when ſitting at GOD's right-hand, in a ſtate of high favour; where it is not to be ſuppoſed, his *charity*, and *high regard* for his followers were abated, or leſſened in heaven: for whom he prayed ſo earneſtly, John xvii. when here on earth; and told them, Mat. xxviii. 20. *I am with you* (in affection at leaſt) *always*, And St. *Paul*, Heb. ix. 25. ſaith, *Chriſt is entered into heaven itſelf, now to appear in the preſence of* GOD *for us.*

It muſt be well conſidered, that in all theſe four particulars relating to *Jeſus Chriſt*, viz. his *reſurrection, aſcenſion, ſeſſion at* GOD's *right-hand*, and *interceſſion to*, or *with* GOD, are four *irrefutable*

demonſtrations, that he was not the *ſupreme* GOD *himſelf*; but a being diſtinct from his GOD and our GOD; *a being whom* GOD *highly favoured*; *rewarded*; *raiſed*; *exalted*; *ſet at his right-hand*; *who intercedes to, or with* GOD; that is, aſks favours for his followers, which were not in his own power to grant; of *his* GOD, who alone had that power.

And can there be any ſtronger proof of *Chriſt's dependence on* GOD, and *his diſtinction from* GOD, than *his interceſſion to* GOD, even in *his glorified ſtate?* Whilſt he was on earth, he applied to, and called upon GOD for himſelf, and for his diſciples, John xvii. throughout. And when at the right-hand of GOD, the author of the epiſtle to the *Hebrews* is by all underſtood to repreſent *Chriſt*, as interceding with GOD, and deſiring of GOD favours, in favour of his church militant, Heb. vii. 25. for them who came to GOD through him.

CHAP. XXVII.

Of the character of JESUS CHRIST *as King, and of his Kingdom.*

THAT *Jeſus Chriſt* was appointed by GOD to ſet up the *kingdom of* GOD, that is, a *ſpiritual kingdom* in the world, is agreed by all chriſtians.

In

In our preſent copy of St. *Matthew's goſpel*, we read, ii. 2. that ſome *eaſtern magi*, (or wiſe men,) *came to Jeruſulem, inquiring where the perſon was, who was born king of the Jews.* The *magi* might take up this notion, from an opinion current among the *Jews*.

JESUS CHRIST may be ſuppoſed to be called KING by St. *Matthew*. Mat. xxi. 5. xxvii. 29, 37, 42. The evangeliſt, perhaps, alluding to Iſa. lxii. 11. and Zech. ix. 9. And he was expreſſly ſo called in ſcorn by the *ſoldiers* and *Jews*, &c. But *Chriſt* himſelf in no place of St. *Matthew's goſpel* owns that title, but in appearance declines it: for when the governor aſked him, xxvii. 11. *Art thou the King of the Jews? Chriſt* anſwers, *Thou ſayeſt*, he might have added, *but I do not ſay ſo*. He had at his firſt entrance, and throughout all his miniſtry, in paſſages almoſt numberleſs, ſpoken of the *kingdom of* GOD, and of *the kingdom of heaven*. He had declared again and again, *That his kingdom was not of this world*. John xviii. 36, 37. *Pilate*, indeed to inſnare him, ſaith to him, *Art thou a king? Chriſt* anſwers, *You ſay ſo:* but I tell you, *For this I was born, and for this I came into the world, that I might bear witneſs to the truth*. As if he had ſaid, I claim no earthly kingdom, that is not my deſign. But my deſign is truly this, to ſet up, and ſet forward GOD's kingdom over mankind, and that *kingdom of* GOD *is within you*. Luke xvii. 21.

Mat.

Mat. ix. 35. x. 7. vi. 10. *I preach the goſpel of that kingdom, and ſend my apoſtles* to preach the ſame; and have taught my diſciples to pray to GOD *the Father, that his kingdom may come.* I tell you, I am ſent from GOD, and ſend out my *apoſtles* to publiſh the laws of this ſpiritual kingdom *of* GOD, or GOD's *kingdom over the ſpirits, minds, and affections of mankind*; this, and this only, is my great buſineſs, and deſign of appearing, and of my miſſion from GOD. John xvii. 36. Luke xxii. 24—30. Had I propoſed to ſet up a *temporal kingdom*, my ſervants would have been contending for me, *&c.* And as for you, my apoſtles, who diſpute about ſuperiority, I have appointed you to be ſubordinate officers in this ſpiritual kingdom, *even as the Father hath appointed or conſtituted me.* Accordingly we find *they went every were preaching the kingdom of* GOD, or the concerns of GOD's kingdom. Acts viii. 12. xix. 8. xx. 25. xxviii. 23, 31. And what the *laws* and *rules* of this kingdom or government, preſcribed to its ſubjects, were, we are told very often in the *holy writings*, particularly, Rom. xiv. and xv. 6. They are not laws about diſtinction of meats, *&c.* (things of leſſer importance), but laws of *righteouſneſs, peace, giving no offence, unanimity in the worſhip of the* GOD *and Father of our Lord Jeſus Chriſt.* That no unjuſt or unrighteous perſons can be *heirs*, or *ſubjects* of this kingdom, whilſt they are ſuch. 1 Cor. vi. 6—11. *Neither fornicators, nor idolaters, nor adulterers*

adulterers, nor effeminate, nor ſodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of GOD. Much to the ſame purpoſe, Gal. v. 14—23. Eph. v. 5—8. And we are told, Rev. xi. 15; *The kingdoms of this world are become the kingdoms of our Lord and of his Chriſt.* That is, are become the kingdoms of GOD as *ſovereign*, and *of Chriſt* as his ſubordinate miniſter, or his *Chriſt.*—For it follows—he (GOD) will reign for ever. Rev. xi. 15, 16, 17. *The twenty four elders before the throne of* GOD *fell down on their faces, and worſhipped* GOD, ſaying, *We give thee thanks, O Lord,* GOD ALMIGHTY, *who art, and who waſt, and who art to come, becauſe thou haſt taken thy great power, and haſt reigned.*

From which extraordinary paſſage, it is moſt evident, that GOD *is the ſupreme King* in this ſpiritual kingdom, and GOD alone in this ſolemn manner is adored as ſuch.

That this ſpiritual kingdom is the kingdom of GOD, *primarily*, is declared by *Chriſt* himſelf, in abundance of paſſages in the four *evangeliſts*, Mat. vi. 33. xii. 28. xix. 24. xxi. 31. So in fifteen places in St. *Mark*. So in St. *Luke* in about thirty places. So in St. *John* iii. 3, 5. Thus often and emphatically did *Chriſt* call this *ſpiritual kingdom*, the *kingdom of* GOD. Alſo in the *Acts of the Apoſtles*, it is called thus ſix times, and often in the *epiſtles*, &c. For it was the common and current

ſtile

ſtile of *Chriſt*, and *his followers*. *Whom Jeſus Chriſt* meant by GOD, he expreſſly tells us was the *Father*, Mat. vi. 10. teaching his diſciples to pray to *the Father, that his kingdom might come*, xiii. 43. xxvi. 29. *The kingdom of my Father*, Luke xi. 2. xxii. 29.

This kingdom is alſo called *Chriſt's kingdom*, Luke xxii. 29, 30. by *Chriſt* himſelf. But then it muſt be well obſerved, that it was his by the *conſtitution* and *appointment of the Father*. *As my Father hath appointed to me a kingdom, ſo I appoint to you* (my apoſtles) *a kingdom*. That is, as my Father hath appointed me an officer and meſſenger to publiſh the laws and rules of *his ſpiritual kingdom*, ſo do I (Chriſt) appoint you. For this end he was ſent, Luke iv. 43. In purſuance of this appointment, *Chriſt* Mat. iv. 23. *preached through all Galilee, in the ſynagogues*, ſaying, *Repent ye, for the kingdom of heaven is at hand*, Mark i. 14, 15. And in the fifth, ſixth, and ſeventh chapters of St. *Matthew* in his ſermon on the mount, he ſet forth at large the laws of that kingdom.

Chriſt went about all the *cities* and *villages*, preaching in the *ſynagogues* the *goſpel of that kingdom*, Mat, ix. 35. Luke viii. 1. And appointed his twelve apoſtles to do the ſame, Mat. x. 7. *And they preached repentance*, that was their firſt doctrine, Mark vi. 12. Luke ix. 2, 6, 10. And he gave *Peter*, Mat. xvi. 19. xviii. 18. and *his apoſtles*,

tles, authority to declare, *what laws or rules in* GOD's *kingdom ſhould be binding, and not binding*, and by which perſons were to be received, or not received, but ſhut out of his kingdom. Innocence of mind and life, like that of little children, was a rule of admiſſion, Mat. xviii. 2, 3, 4. xix. 14. Mark x. 15. Luke xviii. 16, 17. *Philip*, Acts viii. 12. and *Paul*, xix. 8. and xx. 25. xxviii. 23, 31. preached, (like their *maſter, Chriſt,)* the *kingdom of* GOD.

And the ſubjects of this kingdom were known, not by their words or outward profeſſion, how ſpecious ſoever, but by the power or efficacy of GOD's laws upon their minds and lives, 1 Cor. iv. 19, 20, for none that *were unrighteous perſons* could be ſubjects in GOD's kingdom, ſee many ſuch named, 1 Cor. vi. 9, 10, 11. And the offences againſt, or breaches of GOD's laws, Gal. v. 19, 20, 21. the doers of which could not be ſubjects of GOD's kingdom, Eph. v. 5, 6.

And now it is time to obſerve, how *gracious an act of* GOD, *the King of kings*, was his ſending *Chriſt* and his *apoſtles*, &c. to ſet up *his kingdom* among men! How *noble* an *office* and cauſe they engaged in! How excellent the *laws of that kingdom!* How much all ought to pray, and labour to promote it, and yet how *indiligent* and *unactive* all *chriſtians* are, in ſo glorious and ſo neceſſary a work! Yet all are concerned, all are obliged to

uſe

uſe their *beſt talents* and *endeavours* in this beſt of cauſes; that is, in ſetting up the *kingdom of* GOD *over the ſouls of men.* For in the language of St. *John*, Rev. i. 6. *We are all made kings and prieſts to* GOD *the Father:* that is, have authority to act as GOD's *vice-gerents* and *prieſts*, in cauſing his laws to be publiſhed and obſerved, according to our ſeveral ſtations and abilities. How diligent are the *emiſſaries* of the *Romiſh pontiff*, in making *converts* and *ſubjects* to his *antichriſtian laws* and *government!* How negligent are *proteſtants*, in *promoting the kingdom of the* MOST HIGH GOD!

As *Chriſt*'s great concern in the *kingdom of* GOD was to publiſh his *laws*, by his *doctrine*; and by his own *life and death*, to ſet an *example of perfect obedience* to thoſe laws; and to ſend forth his *apoſtles* and *diſciples*, like *ambaſſadors* to mankind, *to beſeech them in his ſtead, to be reconciled to* GOD: 2 Cor. v. 20: So when this work of reconciliation ends; that is, at the great period and *conſummation* of all things in *this preſent ſtate*, then will alſo be the period of *Chriſt*'s kingdom; as St. *Paul* expreſſly aſſures us, 1 Cor. xv. 24—26. *Then ſhall be, or cometh the end, when he* (Chriſt) *ſhall have delivered up to* GOD *even the Father, the kingdom*—and all *oppoſite powers* ſhall be *ſubdued*, and *death itſelf* ſhall have an end becauſe of the reſurrection. When all perſons are brought at laſt under GOD's *ſpiritual kingdom*, then all Chriſt's concern in it will be

e concluded, and be at an end: and even *Chriſt imſelf ſhall be ſubject to him* (GOD) *who did put all hings under him, that* GOD *may be all in all.* For ıe duration of *Chriſt*'s miniſterial kingdom or go-ernment cannot continue longer than he, as GOD's *:iniſter*, reigns over men by his ſpiritual laws, and oly example, to the end of time, or determination f the *human race.*

In the whole hiſtory of *Chriſt*'s public life, doc-ine, and conduct, we may eaſily obſerve, that he ćted as GOD's *miniſter*, and by his order, in teach-ıg and publiſhing the laws of GOD's *ſpiritual king-om*: however, it is expedient to enquire what no-ons were formed of it by *Chriſt*'s *enemies*, his *riends*, and what account *he himſelf* gave of this ıatter?

Chriſt's enemies (of whom *Herod* was from his :alouſy the principal, Mat. ii. 3.) charged him vith a deſign to ſeize the government and ſet him-:lf up as a king, ſaying, that *himſelf is the anointed ing*. This falſe charge was aimed at his life. But *'ilate*, after examination, rejected their charge. .uke xxiii. 2—22.

Some of *Chriſt*'s *friends* and *followers* expected is temporal dominion, John i. 49. miſtaking, per-aps, *him, and his apoſtles*, when they preached, hat *the kingdom of heaven was at hand.* The mo-her and two ſons of *Zebedee* deſired, that they might e *prime miniſters*, or *favorites*, Mat. xx. 21. And

the

the multitude who followed him to *Jeruſalem*, John xii. 13. were of the ſame mind.

Others, John vi. 15. *ſeeing the miracles he wrought, were going to ſeize him, to make him a king: but Jeſus knowing their deſign—withdrew into a mountain privately*; on purpoſe to defeat an attempt ſo very unſuitable to his miſſion, and the great charge he received from GOD, to execute in the world.

Moreover, *Chriſt* himſelf expreſſly aſſures *Pilate*, that *his kingdom was not of this world*, John xviii. 36. and, *ver.* 37. he tells *Pilate*, *For this end or purpoſe was I born, and for this one thing came I into the world, that I might bear witneſs to the truth*; that is, the true religion. To this declaration his whole conduct correſponded. He went over all *Judea* doing good, and preaching the laws of GOD's *kingdom*, but meddled not with *temporal* or *civil affairs*. How inconſiſtent are the notions, and hath been the conduct of ſome modern enthuſiaſts with *Chriſt*'s *great deſign and profeſſion!* He made it his buſineſs to publiſh, and explain the laws of GOD; to ſet up GOD's *kingdom* in the minds and lives of men; and to deſtroy ſin, and the *kingdom of Satan*; and to bring mankind into a perfect obedience to the will of *the ſupreme being*. Glorious deſign!

What paſſages ſoever therefore are found, which ſeem to carry a lofty meaning, they are to be underſtood

ſtood in a ſenſe conformable to *Chriſt*'s *own declaration*, &c. In Rev. i. 5, 6. *Chriſt* is called, *The prince, or chief of the kings of the earth.* That ſtight is preſently followed by another: he *hath made us kings and prieſts to* GOD, *even his Father.* Rev. xvii. 14. xix. 16.

Again, v. 10. He *hath made us kings and prieſts to* GOD, *and we ſhall reign upon the earth.* If conquering our evil habits and affections, and our offering ſpiritual and acceptable ſacrifices to GOD make us *kings* and *prieſts* in the beſt and trueſt ſenſe, theſe *ideas* may truly anſwer the whole intention of *Chriſt*, and St. *John*; who had not, could not have any other view in their minds, than of that *ſpiritual kingdom of* GOD, wherein *Chriſt* had been a *chief miniſter under* GOD. Eph. ii. 6. And according to the lofty expreſſions of St. *Paul*, GOD had with *Chriſt* raiſed up the *chriſtian Epheſians*, and ſet them together with *Chriſt* himſelf, in the *heavenly ſtate* by *Chriſt Jeſus*. i. 20, 21. Who was, according to the ſame St. *Paul*, ſet at GOD's *right-hand* in the heavenly ſtate, or his ſpiritual kingdom; far above all *earthly powers* (who are not conſidered as in their civil ſtates, but as ſubjects only in the *celeſtial economy)*, for *Chriſt* is *chief* or *head* in this *ſpiritual government under* GOD.

Upon the due conſideration of the foregoing particulars, it appears,

1. That

1. That the *kingdom of* GOD, in the New Teſtament, often ſignifies GOD's ſpiritual government over the minds and *conduct* of men.

2. That *Jeſus Chriſt* was a *temporary miniſter*, and exerciſed a *legatarian power*, as GOD's *ambaſſador* in this *ſpiritual kingdom*, in publiſhing and declaring GOD's ſpiritual laws, and appointing his diſciples to do the ſame.

3. That *Jeſus Chriſt* never aſſumed, and never exerciſed, while here on earth, the leaſt appearance of *regal power* over his *followers*, but *ſtudiouſly ſhunned it*.

4. That moſt of his *pretended ſucceſſors* and *vicars* have, in fact, aſſumed the *proper characters* and *functions* of *regal power*: of which the *popes of Rome*, and *others* too, have been, and continue to be, *moſt flagrant inſtances*.

5. That many of the *ancients*, and the *moderns* too, taking occaſion from ſome *lofty, figurative paſſages* in the *New Teſtament*, have, by *overſtraining theſe figures*, carried their notions beyond all *reaſonable bounds*, and the *true intention* of the *ſacred writers*, and thereby given a plea, and pretence to *much enthuſiaſm*, and *many bold uſurpations* in the *chriſtian church*.

6. Laſtly, That it is the great duty, and moſt important intereſt of all *chriſtians*, to continue to be true and faithful ſubjects in it, and to promote

promote this ſpiritual kingdom of GOD over men; but not by worldly power, or violence, but by the *wiſeſt reaſons*, *ſpiritual arguments*, and the *holieſt examples*, following ſtrictly the *great example* of their *maſter* JESUS CHRIST.

AN

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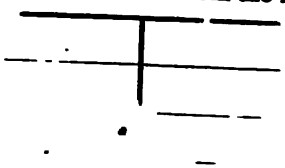

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